

THE  
LAWFVLNES  
OF  
KNEELING  
IN THE ACT OF  
RECEIVING THE  
LORDS SVPPER.

Wherein (by the way) also, some-  
what of the Crosse in Baptisme.

*First Written for satisfaction of a  
Friend, and now published for  
Common Benefit.*

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By Dr. IOHN BVRGES, *Pastor of*  
Sutton Coldfield.

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L O N D O N, ,

Printed by *Augustine Matthews* for *Robert Milbourn*,  
and are to bee sold at his Shop in *Pauls Church-*  
*yard* at the Signe of the Grayhound.

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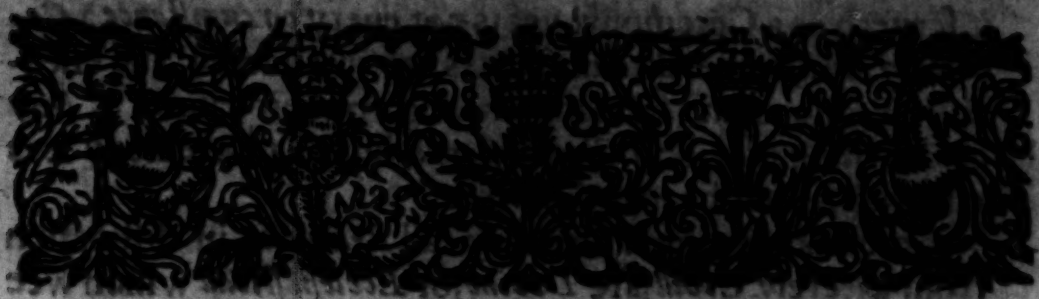
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The Lawfulnesse of Kneeling in the  
Act of receiving the Lords Supper, first writ-  
ten for the satisfaction of a Friend, and  
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C A P. I.

The definition of a Ceremonie.

SIR,



Efore I meddle with any your objections, or questions concerning our Church-Ceremonies, I hold it needfull to set downe certaine *Heads*, to which I may referre in answering, beginning with the *Definition* of a Ceremonie.

A Ceremonie is an outward action purposely done in reference to some other thing, of the substance whereof it is no cause or part.

1. Thus the recitall of the Creed at Baptisme, is a Ceremonie serving to shew, unto what Faith every one is bound by the stipulation of Baptisme; whereas the recitall of it as a profession of our Faith to the honouring of God, is not a Ceremonie, but an act of religious worship and service to God in it selfe, for the substance of it.

2. The terme of *Circumstance* is not so fit for our vse, as that of *Ceremonie*. 1. Because it is more large; for though every Ceremonie be a *Circumstance* of that matter to which

it serveth as a Ceremony: yet is not every *circumstance* a Ceremony; for, some Circumstances are intrinsecall, and essentiall to actions, and specially making vp their nature. 2. Any casuall thing may be a *Circumstance*, but to a Ceremony it is essentiall, that it be *purposely done*.

Ceremonies which wee may call *Religious*, in distinction from merely *Civill*, are *Divine*, or *Ecclesiasticall* which wee will call *Humane*.

The *Sacraments*, as touching the vse of the outward Elements, in such maner as is prescribed, are Ceremonies, in relation to the things internal: yet are they of the substance of the Sacrament, *quoad externū*, in respect of the external part thereof; & because of the divine Institution, the observance thereof is religious worship of God *de se*, of it selfe. The like be said of the Ceremonies of the Law of *Moses*, during the Obligation of the Law. Our disquisition is not of such, but onely of such as *in suo individuo*, in the very particular individuall, are of humane *institution*, or (which is to vs all one) *application*.

C A P. 2.

The meaning of that phrase, [In the worship of God]

NExt, wee must state the meaning of this phrase [in the worship of God.] For it may signifie that which is done to God for a piece of worship to him in and of it selfe, as is the *blessing, breaking and delivery* of the *Bread* in the *Lords Supper*. Thus nothing can lawfully bee vsed or done in the worship of God, more then hee hath prescribed. Otherwise, a thing is done in the worship of God, which is not done as a *part* of the essentiall worship, but onely as an arbitrary *adjunct*. Thus we vse our *Ceremonies*.

C A P. 3.  
How our Ceremonies may be called Worship  
of God, and how not.

WEE must also vnderstand one another, when wee affirm or denie our Church Ceremonies to be *worship of God*,



of God, lest we haue, as S. Aug. speakes, *litam interminatam*, an endlesse controverſie, and ſeeme to aſſent or diſſent, when wee doe not.

Any act internall or externall, done with intention to honour God thereby, is *Cultus*, worship of God. This done to that which is not God, as if it were God, is Idolatry againſt the firſt Commandement.

When the honour is intended to the *true obiect* of religious worship, *God*, it is either *mediately* done to honour him, as in the duties of the ſecond Table, done in obedience to God; or more *immediately*, as in the duties of the firſt Table, done to God for his honour.

The *immediate* worship of God is either Internall and principall, or externall and ſecondary.

The *internall* conſiſteth in thoſe actings of the ſoule, which as it were naturally ariſe out of the true knowledge of God, and may bee reduced to *Dependence* on him, or *Hommage* to him.

The *externall* worship of God, is ſome outward action done in relation to the internall worship of God, which giveth ſubſiſtence to it; and ſo, to the honouring of God.

This externall worship of God is either *false*, when it is framed meerely of the will of man, which is the thing forbidden in the ſecond Commandement. Or, wholly according to the will of God, and then is *true* worship externall.

The *true externall* worship of God is ſo, and ſo called *Ratione medi*, or *modi*, in reſpect either of the *meanes*, or *manner* of worship.

In reſpect of the *Meanes*, all true worship of God is grounded either on Gods ſpeciall *command*, to haue ſuch a thing done to him; and this is properly worship *ex ſe*, in and of it ſelfe: Or vpon Gods *allowance* onely, as touching the particular; and this is worship of God *ratione medi*, as it is a *meanes* of performing it: but not *ex ſe*, in and of it ſelfe, but *per aliud*, by vertue of ſome thing elſe. Of this ſort are the *bodily geſtures*, whereby as by outward ſignes wee profeſſe to give honour to God, whereof no *particulars* are determined in the Word.

1. Cor. 14. 26,  
40.

In respect of the *Manner*, the externall worship of God consisteth in the reverend vsage of his prescribed worship, and is contained in those rules of the Apostle, *Let all things bee done to edification*, according to *order and decency*. And to this belongs the third Commandement; which forbidding all irreverent vse of Gods Name in his Titles or *Ordinances*, commandeth the contrary in generall.

D. Ames. Me-  
dull. part. 2.  
cap. 14. thes. 23.

Now because God hath not particularly prescribed those externall Rites which belong to the *manner* of his outward service, therefore the same are not *properly*, and in themselves religious worship. And yet because the *Genus*, or generall nature of them, *Order and Decency*; and *immediate end*, the *edification* of men is commanded, therefore *inductively*, and in their *generall nature*, in respect of their *ultimate end*, which is the honouring of God, they must bee vouchsafed, in that sense and notion, the title of *Divine worship*. And in this sense we affirme our *Ceremonies* to be *worship of God*, otherwise denie them to be worship.

Onely I would haue it considered, that the same humane Ceremony which hath *rationem modi*, respect vnto the *manner*, may haue also *rationem medi*, the respect of a *means* in worship; but not *medi per se*, of a *means* of and by it selfe, as namely, *kneeling* in prayer. That this distinction may appeare not to be devised for a shift, I will (in a Chapter by it selfe) confirme it by Witnesses, and otherwise.

C A P. 4.

*The same exemplified by Instances in divers other particulars.*

Luke 2. 37.

**T**His the Scripture confirmeth, when it saith, that *Hannah* serued God night and day, in *fasting and prayer*. It is plaine therefore, that her so frequent *fasting* was a service of God, and not onely her *Prayers*. And yet not a service as her *Prayers*, in and of it selfe, it not being so commanded of God, but as a thing in generall commanded, and in that particular manner allowed onely, because it did, as Mr. *Carrwright* saith, giue a speedier wing vnto *Praier*: and it was an act

T. C. Answ. to  
the Rheuists.



act of religious worship, yea and a *means* of it, not in and of it selfe, but *per aliud*, by another thing, or *propter aliud*, for another thing: yet it was worship in some sence, or else Saint Luke was deceived.

The second Commandement (saith M. Cartwright) condemning all will-worship, requireth that we worship God as himselfe hath commaunded or allowed in his Word: which are also the words of Bullinger. The same M. Cartwright divideth the Worship of God into *Substantiall* and *Circumstantiall*. The *Circumstantiall* hee placeth in bodily gestures, accommodated to the severall acts of instituted worship: Good, then (in his judgement) there is a worship which is *commaunded* in particular, which is *Substantiall*: and there is a worship which is *onely allowed* in the particular, (though *commaunded* in *genera suo*, in his kind) which is but *Circumstantiall*; and what is this, but a worship which is so properly, in and of it selfe, and a worship which is not so simply in and of it selfe, which to the other is an *adiunct*, not a part of it.

Cartwright.  
p. 96. with 98.  
and p. 100, 102

Thus Chamier, To. 3. lib. 20. cap. 5. saith of *Voces arbitrary*, that they are *Cultus Dei, non per se, sed per accidens, & propter aliud*, Worship of God, not of themselves, but by accident, and for some other thing.

Thus Iunius in Bellar. Cons. 7. cap. 10. an. 13. saith, *Parum esse cultus Dei ambigue dicitur. Si proprie interpretetur falsum est enunciatum*, That it is a part of divine worship, is ambiguously said: If you meane properly, the assertion is false. (*viz.* which said that the observation of the Anniversary feasts of the *Nativity* and *Easter*, &c. was *pars cultus divini*, part of divine worship:) for (saith Iunius) *Accidens contingens non est rei pars, sed adiunctum dicendum*: A contingent accident is not to bee termed a part of a thing, but an adjunct: *si figurate, nulla est consequentia*, if it be spoken figuratiuely, there is no consequence in it, *viz.* to prove that the Church might make Lawes binding the conscience of and by themselves, as Gods Lawes doe, which constitute proper necessary worship.

Thus Polanus, who (in *Synagmate*) defineth the true wor-

Synag. p. 328.

See also Pag.  
132, 133, 133,  
134

ship of God to bee the performance of what hee hath commanded in obedience to him to his honour: yet in his *Partitions* printed at London, 1591. pag. 128. hee saith, that *An Ecclesiasticall Rite or Ceremony is outward worship of God, Quo Deus externe colitur*, whereby he is outwardly worshipped, not forgetting or crossing himselfe; but taking the name of *Worship* in the one properly considered, and improperly or *re-antiently* in the other; in which sense he in the other places calleth the Institution and Observance of Holy dayes, *Worship*.

*Theol.* printed  
at Lond. 1613.  
Pag. 383.

Mr. Fenner maketh bowing of the knee or head, modulation of the voyce, lifting vp of the hands or eyes, to bee parts of the externall worship of God: which Mr. Cartwright (in his Catechisme on the second Commandement) calleth *Circumstantiall* worship, in distinction to that which hee calleth *Substantiall*.

*Tilenus in Syntag.* printed at Sedan, 1613. pag. 383. saith, that a vow of a thing commanded, is *cultus Dei per se*, worship of God in and of it selfe; but of a thing not commanded, is *cultus Dei per accidens*, worship of God by accident onely.

*Bucan. Instit.* pag. 566. saith, That Ecclesiasticall Rites may not be deemed or taken to be worship of God *per se*, & *ex opere operato*, of themselves, and as a worke done.

*Melanethon in Corpore Theol.* printed 1571. pag. 719. having shewed that no man may institute any worship of God, addeth, i. e. *Workes that God so alloweth, that hee holdeth himselfe to bee honoured in them, ex se*, of themselves. And pag. 52. *Opera, Workes whose immediate end is, that God may bee honoured [per illa] by them.*

This difference of worship which is simply necessary, *ratione precepti*, & *medij ex se*, in respect of precept, and as a meane of it selfe, and of worship, *ratione medij*, as a meane, *non precepti, sed probati*, not commanded, but allowed, must be acknowledged in sundry actes of holy men reported in Scriptures, as also that difference of *modum*, & *modus cultus*, of a meane, and manner of worship. For in the Free-will offerings, when a man was left at libertie to offer a bullocke,



locke, goat, or sheepe at his pleasure; if hee chose a bullocke to offer, that sacrifice in that particular, was not commanded, but onely allowed. Indeed the *Manner*, because it was prescribed, was *Cultus sub precepto necessarius*, worship by precept made necessary. *Salomons* peace offerings of 22000 bullocks, and 120000 sheepe, at the Dedication of the Temple, and burning some of the Sacrifices on the Brazen Altar, and some on the floore of the Court, and his Prayer, kneeling on a scaffold, with his hands stretched out to heaven, were all worship of God; but not all of the same Consideration: For sacrifice to God was then necessary *ex precepto*, by vertue of a commandement; the number of bullocks and sheepe, was worship *ex fine*, in respect of the end, & of allowance onely: his prayer was worship *ex se*, of it selfe; the Ceremonies of it, worship *reductivum ad modum in genere suo*, having respect to the manner in the generall kind thereof: the burning on the Altar was necessary *in se*, in it selfe; that in the Court onely lawfull, before the brazen Altar was consecrated (which was but then *in fieri*, in the making) and vpon the present necessitie.

1 King. 8. & 9.

2 Chro. 6. & 7.

That Princes should hold Gods people to him; was of command, and necessary, but that *Ioshua* should endeavour it by the *Monitory stones* set vp at *Shechem*, (*Asa* by an oath, *Nehemiab* by subscription) was onely of allowance, not of precept, and worship to God, not *per se*, of it selfe, but *propter aliud*, in reference to some other thing, and *ex fine ultimo*, with respect to the vtmost end.

a Ios. 24. 26.

b 2 Chron.

15. 14.

c Nehe. 9. vlt.

10. 1.

The like is to be said of *Salomons* 14 dayes of Solemnitie vsed to the honouring of God, at the Dedication of the Temple <sup>d</sup>: *Hezekiahs* and his Princes designment of 7 dayes more <sup>e</sup>: *Mordecaies Purim* dayes <sup>f</sup>, and a number such like, in which there was certainly some worship of God intended, but not simply and in the things themselves, as in the observation of the Sabbath day, but reductively and *propter aliud*, in reference to some other thing, which was the soule of this worship.

d 1 Kin. 8. 65.

e 2 Chron.

30. 23.

f Ester 9.

This wil shew in what sense we may call our Ceremonies *Worship of God*, and in what meaning wee deny them to bee worship,

And.

Bell. To. 4.  
cel 1413.

Com. in Col.  
2. 23.

And this will shew the difference betwixt vs and the Papists, for they professe all these Ceremonies to bee a part of the Divine worship, yea necessary and meritorious, such as euen *extra casum scandalis & contemptum*, without the case of scandall and contempt, saith *Bellar.* cannot be omitted without sinne, which is indeed to pronounce them divine worship in themselves: whereas wee say with *Zanchie*, *That whatsoever is added to the worship of God deliuered in his Word, added (I say) by men as part of divine worship, is Will-worship; that is, as hee there also saith of Traditions of men, Where-with the consciences of men are bound, and which are ioynd with an opinion of divine worship and merit.*

### C A P. 5.

*What is meant by Matters of meere Order.*

**T**He next consideration may be of these words, *Matters of meere order.* For *Order* is sometimes taken strictly in opposition to *Confusion*; and as so, is a distinct thing from *decency*. Thus it is vsed, *2 Cor. 14. 40.* in which sense *Order* is but the timing, & placing of each thing afore or after other.

De Polit. Ec-  
clesiast. pag. 1.

But *Order* is sometimes so largely taken, as to comprehend the disposition and manner of handling any ordinance of God, and is as large (saith *M. Parker*) as *Policy*, and taken *Pro disciplina tota*, for the whole discipline, so *Col. 2. 5.* And so *Paul* vseth the verbe, *1. Cor. 11. vlt. Other things will I order when I come.*

Yet wee take it not so very largely *Pro disciplina tota*, for the whole discipline in respect of the essentials thereof, prescribed of God to remaine in perpetuity, and not vnder the Churches dispose.

Whatsoever therefore in the worship of God, or gouernment of the Church, is not Essentiall or Diuine, but may bee varied and disposed of, according to the generall rules of the Word; that wee call *Matter of meere Order* in Contradistinction to matter of *Simple Necessity*, whereto the Conscience is bound; because in these things, nothing but *Obedience* is left to the Church; but, a power of *Disposing* (which



is to Order) is left to her in those things, to doe (according to the generall rules of the Word) therein, whatsoever, saith Master Calvin, *The necessity of the Church shall require.* That is, for Peace, Safety, Profit, Edification, and Advantage in spirituall things.

Order in the strict sense, admits (as the *Replier* to Bp. Merion saith) no *New thing*, but onely the disposing of things ordained in time and place. But Order, in the large sense, admitteth all such things vnprescribed as belong to the Churches seruice, and furtherance in the seruice of God, and as Melancthon saith, *ad ornandum ordinem*, to adorne order.

In this larger sense it is *eumelas*, good or comely order, and thus Iunius taketh it, when, to Bellarmine objecting the Feast of *Purim* appointed by Mordecai, to p<sup>r</sup>oue thereby that the Church may make Lawes *propriij nominis*, properly so called, which in themselves doe bind the conscience: Iunius answereth, *Præceptum fuit politicum*, (that is, as the *Replier* translateth it, *It was a Precept of order*;) Iunius addes, \* *Non sequitur ex dispari*, But that which Bellarmine would thence inferre, being of a different nature, followes not. *Necque enim negamus suam Ecclesie politicam esse, sed imperium per se obligans conscientiam.* Nor doe wee deny the Church her pollicy; but onely her imperiall authority, that of it selfe binds the conscience.

Iun. anim. ad.  
in Bellar. de  
cultu sancto.  
lib. 3. cap. 10.  
annotat. 13.  
Repl. 1. part.  
pag. 44.

\* Ibid. annot.  
34.  
De Ram. Pont.  
pag. 341. &c.

Thus Doctor Whitaker taketh it when hee saith, that *All which the Church may determine off, belongeth ad eumelas*, to good order, and by this he putteth off afterwards Bellar. objections, as Iunius doth.

Thus the *August. confession. Artic. 7. de Abusibus.* *Dacemus pastores Ecclesiarum posse in Ecclesiis suis publicos ritus instituire sed tantum ad finem corporalem, h. e. boni ordinis causa, viz. ritus utiles ad docendum multitudinē, ut certas dies, certas lectiones, & siqua sunt similia; Sed sine superstitione, & sine opinione necessitatis, ut has ordinationes violare, extra casum scandali, non ducatur esse peccatum, &c.* We teach that Pastors of Churches may institute publicke rites in their Churches, but only to a corporall end, that is, for good orders sake: viz. rites profitable to teach the people, as namely cer-  
taine

taine dayes (to be obserued) certaine lessons (to be read) and such like: but without superstition, and without opinion of necessity; and that it should not be accounted sinne to violate these ordinances, vnlesse in the case of scandall which might follow thereupon.

Instit. 4. cap. 10.  
sect. 28.

For as Master Calvin saith, *When a Law is once knowne to be made publice honestatis causa, iam sublata est omnis Superstitio*, for publicke comelinesse sake, all Superstition is taken away from it: and when it is knowne, *Ad communem usum spectare, eversa est falsa illa obligationis & necessitatis opinio, &c.* To looke at common vse or benefit, that false opinion of obligation and necessity, is ouerthrowne and remoued.

Whatsoever therefore is ordained in the Church, as an Arbitrary and mouable Rite or Ceremony, in the vse whereof no Immediate or proper worship of God is placed, but the thing in it selfe still reckoned to bee indifferent; that is a matter of meere Order, *sensu largo*, in the large acceptation of Order.

## C A P. 6.

### The scope of the second Commandement.

**T**O these I will adde something about the scope of the second Commandement.

The scope of the second Commandement is, by forbidding all will-worship, vnder the vsuall and grossest kind of it, to inioyne and tie vs to such meanes and wayes of worshipping God, as himselfe hath commanded or allowed, as Master Cartwright saith.

Whatsoever therefore is forbidden in this Commandement, is either *Directly* forbidden, or only by *Consequence*.

1. Things *Directly* forbidden, I call such as are Prohibited either *Expressely*, or *Analogically*, as it were *in recta linea*, in a direct line.

1. In *Expresse termes*, two things. 1. The making of any Image or similitude (not simply, but) to be a representation of a God-head to vs in the Essence, Properties, Speciall presence, or Dispensation of grace thereby. Of which the

rea-



reason is, that all such fained representations, speake nothing but lies of the God-head. 2. The tending of any service or honour to God, so much as *outwardly*, at, in and by such an Image made by the only will of man: all which service though by man intended to God, yea though to the true God, yet falleth short of him, and resteth in the Image, as if it were onely done to it; therefore is it said, *Thou shalt not bow thy selfe to them, nor serve them.*

2. *Analogically*, are forbidden: First, all false *Imaginations* and conceits of the God-head, in respect of his Being, Presence, Dispensation of grace, or will. For all these doe falsifie the true God to vs, as doth an Image or outward shape, made for representation of him, at mans pleasure. And secondly, the Substitution or vse of any wayes and meanes of serving God, meerely after the will of man, i. e. which God hath not either *commanded* in particular, or at least *allowed* in Generall.

2. By *Consequence*, all such things, as doe prouoke necessarily, vnto the breach of this Precept, are here forbidden.

On the contrary wee are inioyned to receiue such (as I may say) Images or representations, as God himselfe shall institute for declaration of his presence, Glory, Grace, or Will. For as Doctor Ames\* well saith, *tibi, in* [*non facies tibi*] is not redundant as sometimes it is, but Emphaticall to shew that God restraineth men from doing that which hee reserueth to himselfe alone in that matter. And secondly he requireth all due respect and reuerent Adoration, to be performed to himselfe, by such wayes and meanes as himselfe hath either *Commanded* in particular, or in particular *allowed*, by commanding the Generall kind, to which that particular belongeth. And by *Consequence* hee requireth such meanes to bee vsed as may further vs in this true worship of him.

\* Modul. lib. 2.  
cap. 13. Theol. 13

CAR.

## CAP. 7.

Of the Termes of Service, Worship, Adoration  
and Veneration.

1. **W**E sometimes vse these termes promiscuously and indifferently, yet is there a difference betwixt some and others of them. For *Service* is more large then *Adoration* or *Veneration*, which is *Worship* in our language. All *Adoration* is *Service*, but all *Service* of God is not *Adoration*, or *Veneration*.

ברך כרר  
כרע  
חשחוח  
2. The Iewes had no word which directly answereth to *Adoration*, but vse the Termes which signifie some bowing, whether of the knee, head, backe; or prostration of the whole body, grouelling on the belly, and face to the ground. Hence in the Commandement; *Thou shalt not bow downe*, which is to say, thou shalt not worship nor adore them, nor *Serue* them, *nec coles*.

*Adoration* therefore, and *Veneration* or *Worship*, strictly and properly vnderstood, signifie such Gestures and comportment of the body, as serue for a signe and expression of Internall esteeme and respect of that, to which these expressions referre. And yet are the wordes applyed and translated sometimes to Angels or other Creatures which can make no bodily expressions; And sometimes to the inward reuerence of the Heart, because the same is vually amongst men, expressed by some bodily signes.

3. The outward *Adoration* consisteth in bodily signes, but the Service of God stands not in them simply. Hence our Diuines rightly deny any humane Ceremonies to bee *partes cultus scil. in se*, parts of worship to wit in themselves, but onely adjuncts to essentiall or proper worship, i. e. Service of God; who yet graunt them to be parts of the externall Adoration: which externall Adoration is not *Cultus in suo Individuo*, worship in the particular indiuiduall, because not prescribed; but onely *in suo genere*, in the generall kind of it, and as it leaneth vnto some other service of God, to which it serueth as matter of Decency, or Order, which God hath in Generall required.

5. The



5. The outward *Expressions* of Adorations never were devised or instituted of God, but taken from the customary usage of men, which generally did use some or other as bending and bowing in signe of respect, reverence or honour one towards another. And yet all the world never agreed in one fashion of shewing respect. But have pleased themselves in severall wayes.

The men of *Levall* salute one another by putting off their *shoes*; as they of *China* by putting off their *hatts* one to another, as wee doe.

See *Heylins*  
History of the  
World. Edit. 4  
pag 686. 734.  
729. 805.

In *Ethiopia* the Subjects sit in the presence of their King in signe of *Subiection*, because *Standing* before him is there a token of greatest dignity.

The *Negroes* give signe of reverence to their King by *sitting on their buttocks with their Elbowe on their knees, and hands on their faces*, as not worthy to looke on him.

They of the Ilands called *Bucalaas* shew their highest reverence to their King by *rubbing their noses, and foreheads in his presence*; perhaps to signifie their itching after his favour.

*Kissing* of the King, was with the *Jewes* a signe of Homage, and subiection with love. Hence, they kissed *Saul*. 1 Sam. 10. 1.  
Hence that phrase, \* *Kisse the Sonne*: and from that received formalitie, came in *Adoration* of their representatiue gods, by kissing them: As, *Kisse the Calves*, in *Hosea*; and thus in *Iob*, *If my heart haue kissed my hand in secret*, for, if I haue so much as in my minde intended to worship the Moone. And from this, kissing of the Emperor or his garments, and so of the Idols in reference to their Deities, came the Latine word *Adoratio*, and not from bowing or kneeling, as some haue observed.

\* Psal. 2. 12.  
Hos. 13. 2.  
Iob 31. 27.

The *Jewes* adored in prayer, with their heads and faces covered, in signe of awfull reverence; wee, by being vncovered.

Some Nations worshipped sitting on beds before their Idols, as \* *Tertull.* sheweth. And by the same reason by which \* *Lib. de Or.*  
*Altare Damascenum* saith, that sitting crosse-legged, as the *Turkes* doe at their meales, should be amongst them (if they were converted) a comely fashion of receiving the Lords Supper;

\* *Lib. de Or.*  
ratione.

Supper; by the same, any of the former fashions in the Nations above-said, should bee comely expressions of giving honour to God, because by vse and construction amongst them, they are vnderstood for signes of giving honour.

## C A P. 8.

*That Adoration and Veneration differ not,  
but by mens Wills.*

**A**doration and Veneration have no formall difference betwixt themselves, either from the nature of the words, or common vsage of them; much lesse by any Scripture-limitation. Onely, because there is a difference of the supreme honour due alone and above all to God, and that which in an inferiour degree, is allowed to Gods excellent Ordinances or Creatures, some men doe suppose such a difference in these words: which yet is really no more in the words themselves, then the twelue Signes in the Zodiacke. Nor is this distinction any better then that of *θελεια*, and *κατασεια*, by which men suppose a distinction of the Divine and supreme worship proper to God, and that inferiour regard which may bee shewed to the Creatures. In which the difference is just, as in casting Counters, wherein one is but one peny, another stands for one shilling, a third for one pound, without any difference made in the Counters themselves.

## C A P. 9.

*Of Divine and Civill Adoration.*

**A**s Adoration, and Veneration differ not in the words, but onely by the intendments of men in vsing them; So Adoration of God is not differenced by any outward expressions, which men vse in token of honour from Civill Adoration; but either by the intention of the minde, or by the ordinance of man. Hence it is, that we find all the same words which import bowing of the knee, head, trunk, or prostration on the face, familiarly given to such reverence, as was thereby signified, as well in civill respects vnto men,

as



as religiously vnto God in his worship. And it is well observed by *Buxtorfius*, that the *Jews* knew, or had no outward gesture which was appropriated to divine Adoration, save onely prostration with their feet and hands spread and splayed out, as in a swimming frog, which might not bee vsed any where, no not in Gods worship, save onely in the *Sanctuarie*. And this was made a distinctive signe of supreme Adoration or Veneration, onely by the appoyntment and intendment of it. They are therefore much deceived, that thinke *Kneeling* to bee any more a signe of Divine adoration, then other expressions of Veneration, as sitting bare-headed, though with vs it is a signe of greater respect then the other. But there are in Divine, as well as *Civil veneration*, divers degrees of intension, which vary not the kind one from another.

C A P. IO.

*Whether Kneeling bee any Divine Adoration by divine Institution, or Application of it to true Divine Worship.*

1. **T**He last thing to be considered, is, that God hath not fixed the gesture of *Kneeling* to any one act or other of his own externall worship or service, as *Alc. Damascenus* rightly observeth; no not to Prayer. For as for those words, *Psal. 95. 5. O come let vs worship, i. e. prostrate and bow downe our selues, and kneele before the Lord our Maker*, it is not a *Precept*, as that Authour of *Alc. Damasc.* saith, but an *Exhortation*: and doth (say I) no more prooue that God required it necessarily in any act of his solemne worship, then those words, [*Praise him in the daunces.*] and [*O clap your hands,*] or [*Shout out for joy,*] doe prooue, that God required them to dance in his solemne praises, to clap hands or shout. Onely it is true, that such Exhortations shew, that these were allowed of God, as they were vsed of godly men in his solemne Service, as expressions of joy in honouring of God.

2. And if that Scripture did intend an Injunction preceptive for *Kneeling*, yet no more then for *bowing* or *falling flat*,  
B which

which we translate *Worship*; And if all these had been instituted gestures of religious worship in the Temple, by virtue of that Exhortation, yet should not this of *Kneeling* be assigned to any act of religious service more then other, seeing all those three are put together conjunctively; *Let vs Worship, Bow downe, and Kneele, &c.* which will manifestly prove, that they were all three indifferently used, and to be used in any duties of worship, when they came before God, and meant to expresse their holy reverence of their God.

3. Whence also it was, that (as *August.* observeth) the holy servants of God, publickly or privately, even in prayer it selfe, sometimes *stood*, as did the Publican and Pharisees, who are blamed, not for *standing in Prayer*, but for praying *so be some of men*; Some *sate* reverently before the Lord, as *David*, 2. *Sam.* 7: though commonly they used to *kneele*, or *bow* themselves downe: As also that they used all three sorts of bowing, or externall *Adoration*, both occasionally upon any extraordinary message, or other signall of Gods presence or favour; or *ordinarily* in the severall acts of his worship, as well as kneeling in any of them, with free conscience, because God in his wisdom had spared to enioyne any one or other set fashion of externall gesture as fixed to the freehold; God providing that hee which could not performe the gesture, might yet performe the service, yea and Adoration to him by such expressions as hee could well use; as *David* Adored in his bed, 1. *King.* 1. 47: And that the consciences of men might not be snared by such a necessity; nor occasion given to superstition in matters of that Quality.

4. Neither are they well advised which will needs haue *Kneeling* a gesture of religious Adoration, because it is as they say, a signe of the greatest reuerence or humbling of our selues; For if bowing the head and backe, be not greater, yet surely prostration flat on the ground was: For as Saint *Augustine* saith, Hee that toucheth the earth with his knees may goe lower, but so cannot hee, who toucheth it with his belly and face. And yet euen that gesture of prostration was used in giuing ciuill honour and respect to men, and not onely in Adoration to God, as hath beene said.

5; Where-



5. Wherefore, as *Calvin* saith of *Kneeling* in prayer it selfe, *Inst. 4.10.19.* that though God haue not prescribed it in particular, yet in as much as it is a part of that *Decorum* which God requir-  
 eth in his worship, It is so humane that wee may also call it diuine: euen so say wee of any gesture which is knowne to be a signe of reuerence and respect.

And vnlesse wee shall graunt this, wee will bee driuen to say, that they did not Adore the Idoll that kissed the Calues, as did they that bowed the knee to *Baal*, nor they that lifted vp their eyes or hands to the Idols of the Mountaines, as well as the man that bowed and humbled himselfe. Nor may wee any more say (as others haue truly done) that *Honorius* the third was the first man that decreed *Adoration* to the Sacrament it selfe, because hee onely decreed that men should reuerently bow themselves to the Sacrament (not in receiuing it, but) when it (after the Consecration) was eleuated by the Priest, or caried in the streets. For this bowing (belike) was no gesture of *Adoration*, being vsually done in Ciuil reuerence to men. Only kneeling is Adoration.

Yea, and hence will follow, that neither Pope, nor Masse-priest adoreth either Christ or the Sacrament in the act of receiuing, seeing the Pope, for state, receiues it *sitting*, & the Masse-priest, by the *Canon* of the Masse, *reuerenter stans ad Altare*, reuerently standing: Nay, that they which refuse to receiue this Sacrament *Kneeling*, and will either *stand*, or *lie bare headed reuerently*, yet they *Adore* not Christ himselfe or God in partaking the Sacrament, because they vse not that which is the proper gesture of *Divine Adoration*, as they say, *Kneeling*.

*Ordo Ben.*

6. That Christ the sonne of the liuing God is to be Adored both Internally and Externally, out of the Sacrament, and in the Sacrament, though not as contained in the Elements, or existent *quoad corpus*, bodily in the place where was the substance of Bread and Wine, as they speake, hee is not a Christian that doubteth, as *Chamier* well saith. But *An maior cultus propter Ritum?* Is the worship of him the greater for the outward Ceremonies? hee meaneth by the Question, that without question it is not. But it must bee

greater, if this gesture were only a gesture of Adoration and none other, which are not altogether equall with it for signification of highest reverence. I adde, that by this Divinity a man may be bare-headed or put off his hat, or make courttesie, or bend his body to the very Sacrament it selfe, without any reference of those signes of reuerence to God or Christ, and yet commit no idolatry, because he doth not giue to them any Diuine respect; or Adoration, in as much as hee doth not *Kneele*; which were a strange Paradox to be taught.

7. Finally, I would haue men consider, to what extremity (not so much ignorance, as) the desire of victory hath carried these men, who taking *Kneeling* to be an instituted Ordinance of God, annexed to some duties of his externall worship; doe complaine of our translating of Gods owne ordinances out of their proper place, by applying the vse of *Kneeling* to the receipt of the Sacrament, comparing this to that impiety of *Ieroboam*, who translated the worship of God from *Jerusalem* to *Dan* and *Bethel*, and altered the day and moneth of Gods holy Feast, to another moneth and day deuised of his owne heart; As if they had, or could make it plaine, that God had nailed kneeling to prayer, or to some other of his seruices, as wee are sure that God had confined all Sacrifice-worship, to the place that hee had then chosen to place his name there, and vtterly disallowed his people to alter the times of any his prefixed solemnities. Now come wee to the Arguments.

*Course of Con-  
formitie writ-  
ten by a Scot-  
tish-man vn-  
named.*

### C A P. XI.

#### *The first Argument against Kneeling answered.*

Arg. 1. **N**O humane Ceremonies which are more then mat-  
ters of Meere order, may lawfully be used in the  
Worship of God.

But some of our Church-ceremonies are more then matters  
of meere Order. Therefore some of our Ceremonies cannot  
lawfully be used in the worship of God.

*Answer.*



*Answ.* What wee intend by these words *used in the Wor-  
ship of God*, hath beene set downe, in *Cap. 2.* and also what  
different notion there is of the word *Order*, *Cap. 5.* Accord-  
ing to which I answer, That if you vnderstand *Order* in  
the strictest sense, the *Minor* is true, but the *Maior* is false;  
For then, no humane Ceremony which tendeth properly to  
*Decorum*, should be lawfull; which is contrary to the Text,  
*1. Cor. 14. 40.* which requireth all things to bee done *Be-  
comingly* or *Decently*, not onely according to *Order*. But  
if *Order* be taken in the larger sense, as it ought, then is the  
*Maior* true but the *Minor* false, which saith that *any of our  
Ceremonies* (*viz.* in the Churches *Imendment* and *use* of them)  
*are more then matters of mere Order*. Let vs try that by the  
Argument brought to proue the *Minor*.

*Whatsoever ceremonies are instituted and used so stirre vp  
men in respect of their signification, vnto the remembrance of their  
Duties to God, are in such use matters of more then mere Order.*  
But such is the intended use of some of our ceremonies (as is plaine  
in that Publicke declaration of Ceremonies in expresse words  
affirming so much :) Therefore some of them may not lawfully  
bee used, &c.

*Answ.* I confesse the *Minor* to bee true of some our Ce-  
remonies; but deny the *Maior Proposition* which supposeth  
the use of a Rite or Ceremony for *Signification*, to bee more  
then matter of *mere Order*, when it is not imposed or ob-  
served as operative, or as necessary to bee observed as a ser-  
vice of God in it selfe, or binding the conscience *Ex se* of it  
selfe, but with a free conscience. For this can be esteemed  
but a matter of *mere Order sensu largo*, in a large sense:  
The *Maior* therefore is faulty by opposing things Coordi-  
nate, as if they were opposite. I shew it in the like.

*Bellarmino* would proue that the Church may make  
lawes to bind the conscience, the obseruation whereof shall  
bee a proper worship of God. To this end he thus dispu-  
teth: The Christian Churches obserued the Aniuersary  
feasts of Christs Natiuity and Resurrection &c. not for Or-  
der, but as *Commemorative Ceremonies* for Commemoration

*Iunim quo su-  
pra. Annot. 17*

of those benefits which by the Birth and Resurrection of Christ come to vs. To this *Iunim* answers, *Oppositum malis, quae coordinata sunt*, hee doth ill in making those things opposite which are coordinate. Apply this Answer, and take it, For whatsoever about the worship of God is appointed by the Church, not for proper worship to God, nor as any *Operative* thing, but as a *meere Rite* and Ceremony, it can bee no more then matter of *meere Order*. And whether the same beare any signification or no, is to that point of *Order*, neither too nor too little, but only an adjoynd use of the thing Ordered.

The obseruation of the *Purim* feast, was to edifie, by the *signification*. This the very name of *Purim* and Set-dayes of that moneth, in which God had deliuered them from *Hammans* lot cast vpon their liues, doth witnesse. Yet saith *Iunim* as wee haue heard *it was a precept of Order*.

The *Altar* which *Moses* set vp not for *Sacrifice*, but for  
 a *Monument*, which hee inscribed *a lehoua-nissi*, was for *Edi-  
 fication* of Gods people by the *Signification*. And so was *Samuels* stone called, *b Eben-ezer*, And *Ioshuabs* stone called  
 c *Edd*, and the womans *d veile*, *e Lone-feasts*, and *f kisse of  
 Peace*, with others named before, *cap 7*. So their going vp  
 to the Temple with a *Piper* in token of their joy, and *dancing before the Lord* at the Feast of Tabernacles, and hundreds  
 more, which the Iewes, as *Mr. Ainsworth* in his notes on  
*Leuit.* sheweth out of the Rabbines, obserued in Gods wor-  
 ship, and yet all these were but matters of *meere Order*, as  
 was the Altar by *Jordan*, *Politicum*, a politicall ordinance.

*Conc. Nic. 1.*

*Disput. of  
 Kneeling.  
 Parous.  
 Pet Mart in  
 1 King. 19. 13.  
 Ainsw. An. 10  
 Rev. 19. 30.*

The like is to bee said of *standing in prayer* on all the Lords dayes, and the dayes twixt Easter and Whitsuntide in reference to the memory of Christs Resurrection, which continued in the Church 1200. yeares. *Dipping thrice* in Baptisme. And the Iewes *couering* of their heads and faces in prayer, to signifie their vnworthinesse to appeare before the Lord. Putting off their shoes when they came to the Sanctuary (as it were a place of holy ground) which God commanded them, *Lev. 19.* for reuerence. And turning their  
 faces



faces in their Synagogues toward the Chest, in which they laid the booke of the Law, in relation no doubt to the Arke of the Couenant. All were significant Rites, and (while v- sed without Superstition) lawfull, and only matter of meere Order, not of Necessity or for Conscience sake *in se*, in them- selves to be obserued. Wherefore I conclude, of the *Maior* Proposition, *Male opponit quæ coordinata sunt*, it ill makes opposite things coordinate. And it is as one should say, hee that beside a pitch-brande, doth raddle the heads of his fat sheepe, doth more then marke them: for though the raddle doth signifie more then the brand alone, namely the fatnesse of those sheepe, yet is it no more then a marke, though of a- nother kind, and to another particular vse, over and beyond the pitch-marke. And in truth it seemeth to mee very strange, that men who yeeld (as Doctor *Ames* doth) that the generall rule of all externall Circumstances, which serue to Order and Decency is, *that eo modo ordinantur qui maxime faciunt ad edificationem*, they be so ordered as may make most vnto edification, 1. *Cor.* 14.26. should decme it a fault in Ceremonies, that besides their simple respects to Order and Decency, they yeeld by their very Signification some helpe to the Edification of men. Sure I am that *Peter Martyr*, *Bucer* and *Zanchie* doe judge the vse of the *Surplice* to be *eo no- mine*, the better, becaute by the very Colour it is apt to yeeld some good signification. And although (as the *Arch-bishop* Doctor *Whitegift*, saith) our Church doth not so impole it as significant, yet if it did, it might be as well defended, as the Ceremony of sitting, at the Lords table, in token of our *Cobair-ship* and familiar fellowship with Christ, as the *Dispu- ter* and *Altare Damascenum* would haue it receiued: Or, in token of our *Eternall rest to come* with Christ in heauen, as *Ioannes de Alastopie* deth for i.

*Medull. part. 2.  
cap. 14. Thef.  
21. 22.*

*Ans. to the  
Admonition.  
pag. 291.*

It may be demaunded why then we haue blamed and cast off so many of the Popish Symbolicall Rites. I answer.

1. Because of their *Numerositie*: for though some such (as *Calvin* saith) are *adminiculum vile*, a profitable helpe to the weaker fort, yet many doe incumber; as a weake

*Instit. 4. 10. 14.*

man may bee holpen with two crutches, but hindred with three or foure: and more, with more.

2. Because, in sundry of them, they laboured to expresse the Mysteries and Historie of the Gospell, as *Brentius* objecteth, which was (as I may say) to shut out the cleare Sun-light, and set vp a little candle: or, at the best, to set vp a Candle where the Sunne shineth, to giue light.

3. Sundry of them, (as the Churches *Declaration of Ceremonies* saith), were vtterly vnprofitable, and others darke and dumbe.

4. Many of them consisted in the vse of consecrated Creatures, consecrated (as *Bellarmino* saith) to signify and effect supernaturall effects; which was to put vpon them the very nature of Sacraments.

5. Because they placed (as *Calvin* saith), *ipsissimum Deum*, the very worship of God it selfe in the vse of them. But that they were not refused for the very reason of *significancie* alone, appeareth both by the *practise* of all Churches, which retaine some or others of that kinde, as the Feasts of the *Natiuitie*, and *Easter*: And Iudgements; for all that ever I saw, professedly allow some such; as namely, dipping vnder the water in Baptizing, as more significant then sprinkling; and euen the vse of the *Crosse*, as a meere significant Rite, as at the first vsage, yea and *Kneeling* at the Communion, as a token of godly reverence, which in all times before the Doctrine of the Reall presence, *Beza* himselfe judgeth to haue been of lawfull and profitable vse. And the Treatise called, *Dialecticon Eucharistia*, printed at *Geneva*, and set out with *Beza* his Workes and liking, saith, it might also bee now well reserved, when the Doctrine and Discipline of the Church is restored. And this the *Dutch* and *French* Churches doe professedly allow, never thinking it either *unlawfull*, or *inconuenient* because of the *signification*, or more then a matter of *Order*; for they professe to leane all Churches, (as, say they, *is fit*) to their owne liberties therein. All the exception which any of them taketh, is from respect of some *inconueniences* which they supposed it to bee subiect vnto;

*Perkins.*  
*Zanib.*



vnto; which are not such but that Master Cartwright him-  
 selfe resolue, that a man must not refuse to receive the Sa-  
 crament *kneeling*, when he cannot haue it otherwise. I con-  
 clude therefore, that this exception against our Ceremonies,  
 that they are *Significant*, is the child of that vnhappy ciuill  
 warre, with which the Churches of *England* and *Scotland*,  
 haue beene, and are vexed.

Com. in Luke  
 22.14.

C A P. 12.

*The second Argument answered.*

**F**ROM the scope of the second Commandement, and the  
 publike Declaration of the Church, touching our Cer-  
 monies aforesaid, this Argument may be framed :

Arg. 2. *All Ceremonies deuised by Man; or added to those  
 which God hath prescribed, which are enioyned or vsed as meanes  
 of minding vs of God, or helping vs in any part of his worship, or  
 carrying vs vnto him therein, are against the scope of the second  
 Commandement.*

*But the Crosse and other our Ceremonies are deuised by men,  
 or added and applyed by men, to those Acts of worship which God  
 hath prescribed, as meanes to carry our thoughts vnto God, and  
 the duties which wee tender to him, as the Declaration aforesaid  
 sheweth.*

*Therefore these our Ceremonies as wee intend and vse them,  
 are against the scope of the second Commandement.*

*Ans. Before Answer to this Argument, some Phrases  
 must be explained.*

1. *Added to those which God hath prescribed*, is a doubt-  
 full speech. For it may signifie, addition of them as *actes* of  
 worship euen as the other, and made *parts* of it, and not one-  
 ly *adiuncts* to it. And in that meaning the *Maior Proposition*  
 is true, but the *Assumption* of our Ceremonies is false.

2. *Again, to bee meanes of carrying vs vp to God, or min-  
 ding vs of God and our duties, &c.* are ambiguous phrases,  
 and may bee vnderstood two wayes. 1. So as these meanes  
 are vsed and vnderstood as *efficient* and *operative* meanes;  
 which worke by some vertue supposed to bee in them, as  
 the

the Papists fancie of their hallowed trinkets; or elle, as meapes onely *occasionall*, and *obiectum à quo*, objectively, which worketh at all nothing vpon vs, but presents vnto the senses an occasion whereby the mind worketh vpon it selfe: as was the case of *Iosuah* his stone, set vnder an Oake in the Court of the Tabernacle. In the former Notion, the *Maïor* is true, but the *Minor* false of our Ceremonies. In the latter sense the *Minor* is most true of our Ceremonies, but the *Maïor* which saith, that the vse of such meanes for an helpe to vs, is against the scope of the second Commandement, is apparantly false.

In his Cate-  
chisme on the  
2. Commande-  
ment.

Exod. 13. 16.  
Num. 15. 38  
Deut. 12. 12.

For so farre is that commandement from bending against the devising and applying of such helpes, as helpes to vs in the worship of God, that it doth rather require some such. For, as Mr. *Caluwrigh* saith, God in forbidding vs to bow downe to an Image or similitude set vp by mans will, doth on the contrary require, that we bow our selues in worship of him, and vse such gestures as agree to the worship in hand. Of which, seeing God himselfe hath not given any particular prescription, he hath left the devising or application thereof (vnder generall rules aforesaid) vnto men. And that such a thing is lawfull and vselfull, God (who vtterly forbiddeth any resemblance of himselfe to be made by man) hath witnessed by his owne Institution of *Phylacteries* and *Fringes*, as monitorie remembrancers vnto man.

Indeed, if God in that second *Commandement* had simply forbidden all Images and Pictures to be made, as the *Turkes* vnderstand that Law, then it would haue followed by Analogie, that men might not devise or vse any significant Ceremonie at all. But when it is so, that he hath left free vnto man the picturing, engraving or expression of any visible creature, or history of things done, euen by God himselfe, so farre as it can bee well shadowed out by such workmanship, to teach and to mind vs of things profitable, as M. *Calvin*. *Instit.* 1. 11. 12. sheweth, and all our Divines accord; It will bee impossible to bring our significant Ceremonies, intended not as an immediate meanes of worship vnto God, but immediately for an helpe and monitor to our selues,



selues, vnder the lash of that second *Commandement*.

For 1. the object is altered. 2. The immediate vse (when mans edification, and not the worshipping of God immediately is sought thereby) is cleane altered from such vse of the forbidden Images, as that *Commandement* foretoldeth.

All our Divines (I thinke) are of one mind in this, that Ceremonies ought to be *Exercitia pietatis*, exercises of pietie, which may serue to vs as expressions and incitements to dutie, as Calvin saith, *which may edifie unto the worship of God*, as Pareus speakes. Yea, euen those which simply concerne *Order* and *Decencie*, ought to bee to *Edification*, as Dr. Ames saith, and those of *Decorum*, such as may shew and breed in vs a *Veneration* of Gods ordinances. So as significant Ceremonies can not for such an intention of Edifying men, bee blamed more then other Rites; vnlesse it bee for speaking as it were to the same end, which others doe, onely more plainly: as touching which I referre to the last Chapter, and what I haue forelaid about the second *Commandement*.

*Par. Com. in Rom. 14.*

### C A P. XIII.

*The third Argument answered.*

**V** *Whatsoeuer worship of God is not commanded, is not accepted of God. But Signing with the Crosse and kneeling are worships of God not commanded. Ergo Crossing and kneeling at the Sacrament are worships not accepted.* Argument. 3.

*Answ.* I referre to the fourth Chapter for the Notions of worship, and then Answer thus, that if you vnderstand worship which is properly so *et ex se*, of and in it selfe so reputed, the *Maior* is true, but the *Minor* false of these our Ceremonies: If you vnderstand worship *Improperly*, and *per aliud*, in reference to some other thing, the *Minor* is true of our Ceremonies, but then the *Maior* is vnttrue.

For, as necessary and proper worship is commanded, so there is a *Circumstantiall* (as Master *Carrington* calls it) or *Reductiue* worship, which is (as touching the particular) onely allowed. Now, though God doth more accept of the

*com-*

commanded worship, yet hee accepteth also that which hee alloweth.

All prescript formes of prayers to God, if they be sound, are (as touching that externall forme) *allowed* worship only, but as touching their substance and internall forme, they are *prescribed*; and in that respect, otherwise acceptable then onely for the outward forme which is not worship *in se & propter se*, in it selfe and for it selfe as the other.

The vse of indifferent things saith *Parau*, doth please God, but *non tanquam cultus, scil. in se*: but not as worship, to wit, in and of it selfe.

But to proue our Ceremonies to be *Worship* (suppose *in se & ex se*, in and of themselues) at least in our opinion and vse of them, you object to this effect.

Object. 4. *Dedication is worship. Ergo, the Crosse in our vse of it.*

*Answ.* I deny the Consequence, which if you will proue from the thirtieth Canon, your Argument must bee thus formed.

*By whatsoever meanes a thing is dedicated to the service of God or Christ, by that meanes God is worshipped properly, and that meanes is made a proper worship of God in se, in it selfe. But by the signe of the Crosse the baptized Infant is dedicated to the service of him, that dyed for him, as the thirtieth Canon saith. Ergo, By that vse of the Crosse God is properly worshipped, and the signing with the Crosse is made of vs, a meanes of proper worship to God.* To this Argument thus framed I further answer, that the *Maior* is not sound. For as *Chamier* saith of vowes to God, that euery vow to God is *Formally* worship, but not so *Materially* in the matter voluntarily vowed: So I say, dedication of any thing vnto God, is worship *Formally*, but not alwayes the matter dedicated *Ex se*, of it selfe, & much lesse the outward manner & Solemnity of dedicating.

I deny not, but there may bee and is something done in *Dedication* of a thing to God, which *ratione precepti in se*, in respect of Precept and in it selfe is worship *Essentiall*: But there bee annexed thereto, other things, which pertaine not *Essentially* to that *Dedication*, but onely to the outward solem-



lemnity. And though those *Propter aliud*, with reference to some other thing may be called worship, yet are they no proper worship, or meanes of it in themselves.

In the Dedication of the Temple there were Ingredients of both sorts. The sacrifices, prayers, and prayes of God with joy, were Essentiall meanes of the Dedication and worship; but *Salomons kneeling on a brazen Scaffold* before the Altar, and *stretching his hands* towards heaven in prayer; the *set number* of his Peace-offerings, the *lengthning* of the Solemnity vnto seuen dayes and 7. dayes, were meanes of the Dedication, not *ad esse*, to the being, but *ad ornatum*, to the ornament, partes of the solemnity and manner of worship, not worship *ex se*, but *per aliud*, in reference onely to some thing else, as they serued to expresse and further their holy rejoycing and thankfulnessse.

1 Kings 8. and  
2 Chron. 6.

The like may be seene in *Nehemiahs Dedication* of the *holy City*, which was dedicated with prayes to God, offerings and prayers *Really*, but by a *Perambulation* about the wals and other solemnities there mentioned, *Complementally* and in Ceremony. The former reallities were Essentiall meanes of the Dedication, the other only Accessory Ceremonies adjoyned to the reall things, and no meanes of worship in themselves, but *per aliud*, by way of reference and reduction.

Neh. 12.27,  
&c.

The Iewes did *Dedicate* their owne houses with prayers, hymmes, feastings and other Solemnities, saith Mr. *Ainsworth*, on *Dent. 20. 5.*

If it seeme hard, That the *Dedication* is by the *Canon* referred to that vse of the *Crosse*. I answer, that the *Canon* doth not referre the Dedication to the *Crosse simply*, as though that were the sole or principall meanes; but onely, to that as a *Ceremony*. For thus goe the words, *Esteeming it a lawfull Ceremony and honourable badge whereby the Infant is dedicated, &c.* And if I should say that *Nehemiah* dedicated the *Walls and Citie of Ierusalem*, by going about the walls thereof in two *diuided companies*, you could not gaine say me, nor would mistake the matter. For it is vsuall to ascribe a thing done, not alone to the principall Agent, but to any Instru-

ment,

a Gen. 41. 13.

b Leuit. 13.

c verl. 19.

d Iohn 10 23.

e Iert. 1. 10.

ment, yea sometimes to occasions which worke not, or to ad-  
 iuncts as M<sup>r</sup>. Cartwright well obserueth in his Answer to the  
 Remists vpon thole words of 2. Cor. 4. 17. where it is said  
 that our light affliction worketh for vs a far more exceeding and  
 eternall weight of glory; [*Worketh*] yea and it is an vñal kind  
 of speech to say, a thing is done by such a means as worketh  
 not at all to the doing, but only declareth what is done, or to  
 be done. Thus <sup>a</sup> Joseph is said to haue banged Pharaohs Butler;  
 The Priest to haue made <sup>b</sup> cleane the Leper, the <sup>c</sup> Sacrifices to  
 make Attonement, the Ministers of the Gospell to <sup>d</sup> remit sins,  
 Jeremy <sup>e</sup> to plant and plucke vp kingdomes, and to make them  
 drinke of the Lords Cup of affliction. And thus wee say in Ma-  
 riages, With this ring I thee wedd, which is after expounded  
 that they haue declared their consent of Marriage, by giuing and  
 taking of a Ring. Nor could the Makers of that Canon other-  
 wise vnderstand themselves in those words, vnlesse they  
 would thereby crosse all that they haue said before in the  
 body of that Canon, in which they deny to the Crosse any  
 Operatiue vertue, and professe that the Sacrament is not bet-  
 ter with it, or worse without it. That the child is fully bapti-  
 zed before that bee vsed, and incorporated by the vertue of  
 Baptisme into the mysticall body of Christ, that they vse it  
 only as the Fathers in their best vse, as a Ceremony and Badge.  
 All which must bee ouerthrowne, if Dedication bee other-  
 wise ascribed to the Crosse, then as vnto a Ceremony, which  
 signifieth the vse of the Dedication it selfe (which is Really  
 made by Baptisme) which is, to professe the faith of Christ  
 crucified, &c. And that they so meant, and no otherwise,  
 my poore selfe, and others who haue stumbled at the  
 Phrase, might haue assured our selues out of the body and  
 words of the Canon, and the reference of their meaning to  
 the Booke of Common prayer, which expressly sheweth that  
 this Ceremony is vsed only in token, &c. And in looth (had  
 not the Popish abuse and Superstitions about the Crosse,  
 made vs iealous of all vse of it) who would not haue thought  
 this a decent Ceremony at the administration of Baptisme, to  
 reminde all the congregation of their Christian profession, and  
 Warfare to which the Sacrament it selfe doth oblige them?  
 Where-



Wherefore if you were to subscribe to the letter of the Canon, as you are not, nor any man else, you need not feare to take that interpretation of *Ceremoniall* & only *declarative* Dedication. For without violence to the Canon or mistake of it, it is not possible to vnderstand it otherwise. And therefore I say, that as I would not let my *Curate* vse it, if I held it vnlawfull, so I will not forbear the vse of it my selfe, now that in my conscience I thinke the intended vse thereof to bee lawfull.

C A P. 14.

*An Obiection vsed to strengthen the former Argument answered.*

**Object.** *There is no man that doubteth whether Kneeling bee worship or no. Ergo, At least that Ceremony of Kneeling when we receive the Communion, is not a matter of mere Order, but of Worship.*

*Ans.* 1. It hath been shewed before, cap. 10. 1. that the gesture of *Kneeling* is neither *worship*, nor *signe* of it, but when so meant. A Carpenter kneels to driue a naile; doth any man thinke this to be worship? 2. That it is from common vse, and by construction a signe of respect or reverence as well in *Civill* as *Sacred* vses. 3. That it is not in any action of Gods solemne service, either *vnlawfull*, as *prohibited* of God; or *necessary*, as *commanded* of him: though in some Actions, more suitable to the kind of Service, and more commodious to vs. 4. Lastly, that it never was *fastened* by diuine Ordinance to any one kinde of religious action, or other. Wherefore the Question, *Whether God hath given man any power to mixe Actions of his worship, more then to devise new worships of God*, may very well be spared. For it supposeth *Kneeling* to be a *worship* by it selfe, or at least ingrafted by the hand of God, into some one action of his service, which is not so.

2. Wee yeeld *Kneeling* in the act of receiving the ho'y Communion, to bee in our intention, *largo sensu*, in a large sense, a worship of God; that is, *propter aliud*, in reference

to some other thing, not *in*, or *ex se*, in or of it selfe, but onely as all Circumstances observed as matters of Order and Decencie, and Edification, for the honouring of God in his services, are worship, and not otherwise. The publike Declaration of the Church is that which most assure vs of the intended vse, which because it is by some negligence left out of the later printed *Bookes of Common Prayer*, I will heere set downe, that I may be sure you shall know it. There, after a Preamble it is said in these words :

The 5. Rubrick set at the end of the *Communion*. It is extant in all Books printed (as wel in *offa-vo*, as in fol) in 5. & 6. *Edw.* 6 reestablished 1. *Eliz.* and still in force.

*Whereas it is ordained in the Booke of Common Prayer, in the administration of the Lords Supper, that the Communicants kneeling, should receive the holy Communion, which thing being well meant for a signification of the humble and gratefull acknowledging of the benefitts of Christ, given vnto the worthy Receiuer, and to avoyd the prophanation and disorder, which about the holy Communion might otherwise ensue, lest yet the same kneeling might bee thought, or taken otherwise, we doe declare, that it is not meant thereby, that any Adoration is done, or ought to bee done, either vnto the sacramentall Bread and Wine, there bodily received; or vnto any reall and essentiall presence there being of Christs naturall flesh and blood. For as concerning the Sacramentall Bread and Wine, they remaine still in their very naturall substances, and therefore may not bee adored, for that were Idolatry to bee abhorred of all faithfull Christians: and as concerning the naturall body and blood of our Saviour Christ, they are in heaven, and not here, for it is against the truth of Christs naturall Body, to bee in moe places then one, at one time.*

3. To which I adde, that to take away all appearance of tending any *Adoration* to the outward signes, then brought to the Communicants, the Church thought good afterwards \* to haue that short Prayer, *The Body of our Lord, &c.* then to bee made for each Communicant before he receive, (which in King Edwards Booke was not appointed) to the end



end that the *Kneeling* might not so much as seeme to be vnder-  
dertaken vpon the sight and respect of the Sacramentall  
signes, and in reference to them. Thus carefull haue our Fa-  
thers bin to shew vs their minds, and to take away all appea-  
rance of euill, and ground of suspicion.

4. And it is worth the marking, that this gesture is at  
that time onely appoynted as a *signification* of our *humble*  
and *gratefull acknowledgement* of the *benefits* of *Christ*, which  
(if it be not by our owne fault) we then receiue; and not at  
any other time, when it might be supposed to bee intended  
to the Sacramentall signes, or to *Christ*, in and by them.

For as that learned Author of the Treatise called *Dialo-  
gicon Eucharistia*, printed at *Geneva*, and set out with the  
second Tome of *Beza* his Works, in his life time, saith, The  
*Bread* is to vs the Body of *Christ* when we adore and receiue  
it, not as they doe in Poperie at the *Elevation*, when they  
onely looke on, or *Circumgestion*, when it is carried in the  
streets, and they that *Adore*, receiue nothing. And for this  
cause *Mr. Calvin* in answering that objection of the Papists, *Inst.* 4. 17. 37.  
that they adore *Christ* in the Sacrament, saith, *Sin Cena, &c.*  
If this were done in the Supper, I would say, *Eam deum*  
*Adorationem esse legitimā, quae non in signo residet, sed ad Chri-*  
*stum in caelo sedentem refertur*, that were yet a lawfull adora-  
tion, which resteth not in the outward signe, but is referred  
to *Christ* himselfe sitting in heauen. And hee giveth, after,  
this reason, that they haue no promise of *Christs* presence  
in the Sacrament, not as *signatum in signo*, as the thing signi-  
fied in the signe, when it is consecrated to bee honoured and  
carried about as a pompous spectacle, and invocated; but when  
it is receiued. For our Lord that said, *This is my body*, sayd,  
*Take, eat, this is my body*. The Sacraments consist in their  
use, and are not Sacraments out of their vse. The water in  
the *Font* is no Sacrament of Baptisme, but in the vse of it.

5. Our Church therefore by appoynting this gesture at  
that time when we receiue bodily the outward things, spiritu-  
ally the inward grace annexed (not by corporeall presence,  
but by instituted Relation) to the same; hath not referred  
this Ceremony to the outward things received of the Mi-

nisters hands, no nor simply to the benefits received of, by, and with Christ, as a signe of our partaking them, but onely to our *humble and gratefull acknowledgement of those benefits received from Christ, as the Declaration sheweth.* So that *vnlesse humble and gratefull acknowledgement of those benefits agree not to that very hint of time, when, by vertue of Gods Ordinance, we receiue them, the signification thereof by the gesture, cannot bee vnlawfull or uncomely, though it bee not simply necessary, but a matter of Order, not of proper worship in it selfe.*

6. They therefore which spend their wits and time to prooue, either that wee ought not to giue *Adoration* to any sanctified creature; or, by adoring it, to transferre our adoration to God or Christ; or to perswade men that this gesture is vsed of vs, at least for *Veneration* of the consecrated creatures, had (in my opinion) too much time to spare, and not either Iudgment or Charitie enough. For it is not done in relation to the Signes, or simply to the things signified, but only as an expression of our *humble and gratefull acknowledgement of what we receiue*, and is to the honouring of God and Christ by *Consequent* and *reduction* onely belonging, and that but as an outward and *free* Rite or formalitie.

7. But if in the Supper it selfe wee had respect vnto the sanctified creatures, as the ordinances of our Lord; and, by bowing our selues, not to them, but vpon occasion of them ~~then~~ brought to vs to bee received, not resting the honour or adoration in the elements themselves, though sanctified, but onely referring it to God and Christ the Son of God, not as carnally present in them, but sitting in heaven, and by his Spirit wonderfully communicating his body and blood to vs; you see wee should haue had *M. Calvins* approbation, as well as the ancient Fathers, *S. Augustine* and others which I could name, and not heerein deserue to bee matched with such of the learned Papists, as would haue no Adoration to determine in the Images themselves, but to be referred vnto, and rest vpon the Prototype, or first Sampler.

8. For the Lords *Sacraments* and *Word* are, (as *Calvin* faith) the liuely images of God, and of his owne making, not  
ours.



ours. And therefore we may lawfully, and must haue such a respect vnto them, as we may not haue to any thing deuiled by man; and wee may by them, (as *obiectum à quo*, by an object from whence, and *medium per quod*, a meanes by which) tender our adoration to God, which by an Image of our own heads made, we can not doe, without either breach of the 1 *Commandment*, if the adoration determine in the image, or prototype thereof being a meere creature; or breach of the 2 *Commandment*, though the adoration were referred only to God. For he hath said, *Thou shalt not make to thy selfe, &c.* but neuer meant to restraine himselfe from such representation of himselfe, as he should like to giue; or, vs from worshipping him & serving him in the vse of them. See *Cap. 9.*

And hence it is, that the people of God, before and after the Law, haue taken notice of Gods presence or grace manifested by *message*, as *Exod. 4* or *signes* ordinary or extraordinary given them of God, and haue with free consciences thereupon kneeled or bowed downe themselues to God vpon, at, or before those representations of Gods speciall presence or grace. Wherein if any man shall match them with *Durand, Occham* and others that worship Images, made at the will of men onely in relation to that which is worshipped, he shall be injurious to the Saints, and giue encouragement to that Popish conceit, without reason.

The Author of *Altare Damasc.* yeeldeth that the Iewes, at, or before the *Arke*, which was Gods instituted signe of his presence, or *Temple* in respect of the *Arke*, and so before the *burning bush*, *Ex. 3.* or *armed man* *Iosh. 5.* or *cloud*, *Ex. 33. 9.* or other signe given of God as a signe of his speciall presence, might lawfully vpon sight or respect of such a signe, *Adore* God. But saith he, the Sacraments are not signes of Gods speciall presence but grace: and before, or respectiue to such signes of grace *Adoration* is not lawfull, though onely referred to God.

But this man opposeth without reason, *presence* and *grace*, which both did often *coincidere*, fall both into one, as in the *Arke*, and *cloud*, and *armed man*, which were so signes of his *presence*, as they also were signes of his *fauour* and *grace*.

That *Armed man* in *Iashua*, professeth to come as a *Captaine of the Lords host*. *Paul* saith, our *Fathers* were baptized *under the cloud*. The *Arke* is called the *Arke of the Covenant*; therefore *Presence* and *Grace* in these signes, are not opposite but conjunct.

2. Hee erreth when hee supposeth the *Iewes* to haue vfed this Adoration only at, or before the signe of speciall *presence*, and not of *Grace*. For they did it to God vpon occasion of his signes of *fauour*, as well as those of his speciall *presence*. For when the fire came downe from heauen, to burne, and as it were to shew Gods acceptance of their *Sacrifices* (which was not simply a signall of his *Presence*, but of his speciall *fauour*) the people fell downe and worshipped God as well as at his foot stoole the *Arke*, or *Cloud*, *Leuit. 9. 24.* and *2. Chron. 7. 3.*

See *Pet. Mart.*  
on *1 King.*

*Exra 9. 5* and  
*10. 1.* with *5.*  
*17.* and *3. 11.*

*Chemnit. in*  
*exam. part. 2.*  
*pag 91. edit.*  
*1578.*

3. Hee mistaketh in saying they bowed and adored God at or before the *Tabernacle* or *Temple*, in respect of the *Arke only* (so hee meaneth) which was therein. *Exra* kneeled and cast downe himselfe before the *very place* of the *Temple*, as the *house God*, though there was neither *Arke* any more after the captiuitie, nor *Temple* then standing, but only the place which God had chosen for his name to dwell in, and a foundation of the *Lords house*.

It is much more sound which *Chemnitius* obserueth that the people of God, vpon any occasion representing Gods speciall *Presence* or *fauour* to them, whether it were only by a *Gracious message* (as in *Ex. 4.* and *12.*) or *Action* (as in *Gen. 24. 26. 48.*) or signe thereof giuen from God, they Adored and cast downe themselves, of which wee haue spoken much already, *Cap. 10.*

4. But if it were lawfull to Adore God onely at or before his owne Signall of his speciall *Presence*, the *Arke*, why not at the *Sacrament*, referring all the Adoration to God in *Christ*? For was the *Arke* any better signe of Gods *presence*, then the *Bread* and *Wine* are of the *body and blood of Christ*, whose names hee himselfe hath honoured them withall, as the *Arke* was honoured with the title of *Iehonah*, i. e. for the representation and *Sacramentall Relation* sake?

Doth



Doth any man diuide Christ himselfe from the Graces of Christ? verely wee in the Sacrament haue no hope of partaking the Grace of Christ, but by partaking himselfe his very body and blood, though not carnally or bodily, yet really and in truth; not in at our mouthes, but into our soules as spirituall food.

The conclusion of all, is, that if our Church intended that wee, in receiuing the Communion, should looke vpon the Bread and Wine not simply as creatures, but as Sacraments of our Lords institution, and so beholding them, *Non quâ sunt, sed quâ significant*, not as they are in their owne nature, but as what they there signifie should tender a *knee-worship* or Adoration, not at all to them, but only to God or Christ his sonne, by occasion of them, we should therein doe no more then the ancient godly Fathers did before Poperie, as that learned tract *Dialecticon Eucharistiae* sheweth; I am sure no more then the godly Iewes did, as hath beene shewed. And yet euen this Ceremony, so vsed, should bee no proper worship of God, or worship of and by it selfe, because it is not then and so commanded of the Lord; but only *Improper* and *Reductiue* worship, and though not *commanded*, yet *allowed* of Gods word: And therefore but a matter of *meere Order* in the sense aforesaid.

5. But I haue already giuen in our Churches (publicke) *Declaration*, by which appeareth, that thee goeth not so far; but vnderstandeth this gesture to bee only for *Signification* of our *humble and gratefull acknowledgement* of those *benefits bestowed* of Christ in this his Ordinance vpon (not all men, but) the *Worthy Receiuers*. And therefore they which condemne this Church of a *Will-worship*, yea of *flat Idolatry* for this; and teach the poore people to forbeare the Communion, rather then to receiue it kneeling, haue more to answer for to God and his Church, then perhaps they thinke of.

6. For while they piously intending to sayle from (as I may say) the *North-pole* of the Popish *Idolatry*, not heeding the *Equator*, haue sayled, though not home to the *South-Pole*, yet too neere it, into another extreame of *Superstition* and *Disworship* of God. *Disworship*, in turning their backs

vpon the Lords table, for a gesture not forbidden of God: and *Superstition* in placing such a necessity in sitting or standing, which are neither of them commanded of the Lord (as is confessed) that they thinke themselves highly to honour and please God in the choyse of those gestures, or else not to communicate. This is to worship God after the traditions of men; Or else the Iewes were not guilty of it, by forbearing out of conscience, and for feare of pollution, to eate their meate with *unwashed hands*. Only this is so much the worse, as the spirituall food which they dare not touch nor taste, vnlesse they may take it *sitting* or *standing*, is better then the bodily from which the Iewes abstained. The Lord who hath given many of them godly desires, vouchsafe in mercy to cleare their judgements, and not to lay this errour to their charge.

## C. A. P. 15.

*The first part of the fourth Argument.**Answered.*

Arg. 4. **T**He Law, (i.e. the 2. Commandement) forbiddeth two things: 1. The devising any new Wayes of worship. 2. The vsing of prescribed worship otherwise then they are directed. But some of our Ceremonies are devised new wayes of worship, or vsage of the prescribed worships otherwise then they are directed. Ergo, the Law forbiddeth them.

*Ans.* What things the Law of the second Commandement doth forbid, I haue said, and graunt the same, or, with it, the third Commandement to forbid these two things you mention. But I will consider these two apart, and so make two Arguments of one, for perspicuities sake.

*The Law forbiddeth the devising of new Wayes of worship. But our Ceremonies are devised new Wayes of worship, Ergo.*

I suppose you meane, that as the *Devising* is forbidden, so the things devised, &c. otherwise wee shall be vntouched, who onely use these Ceremonies, but devised none of them. And then I say, that the *termes* are ambiguous, and must bee made cleare before the Answer bee giuen to the Argument.



1. *Worship of God* (as hath beene prooued) is *Proper* or *Improper*, *Ex se*, or *per accidens*, of it selfe; or by accident, & *per aliud*, by reference to some other thing; As for example, saith *Chamier*. *In ieiunia nulla pietas est, nisi quatenus uile interdum testanda interne poenitentiae & preparationi ad preces*, *Cham. Tom. 4. lib. 43. cap. 3.*

In fasting there is no worship, but as it is vntill sometimes for testification of inward humiliation and for preparation to prayer. So *Wayes*, (i.e. *meanes*) of worship, are also either meanes by the vse whereof *Immediately* of themselves, Service is done or supposed to be done to God; or meanes *more remote*, and not in themselves or by themselves any seruice, or reputed any seruice of God, but by *accident*, and *per aliud*, in reference to some what else, as in *Chamiers* instance, *Fasting*. By *new Wayes*, you meane, not *lately taken up*, but such as haue not their *Prescription* in the Word. For all substantiall or proper worship, is *new worship* to God, which himselfe hath not *Commanded*. And then I answer, That of *Proper* and *Immediate* worship *Ex se*, of it selfe, or so esteemed, the *Maior* is true, but the *Minor* false of our Ceremonies, which being acknowledged things of indifferent nature, and such as the Church may at pleasure alter, cannot bee vnderstood to be made, in that sense, any *new worship*, or *Wayes* of worship. But if you speake of worship in a larger meaning of the word; and, by *Wayes*, vnderstand any *meanes tending* (at the long runne) to the honouring of God, and intended onely as *Adiuncts* to the proper worship of God, and for an helpe to vs in the same; Then is the *Minor* true of our Ceremonies, *viz.* that they are, in such a notion, *new devised Wayes of worship*. But the *Maior*, which saith, *that all deuised Wayes of worship are euen in that sense forbidden*, is manifestly false. For example, This or that prescript forme of prayer, is a *new deuised way* of worship, as touching the Set-forme, yet not forbidden. The Fasts of the fourth, fifth, seuenth & tenth moneths, reminding the very moneths and speciall dayes of their calamities, that they might with more life and feeling humble themselves before God, in the captivity, were such *new deuised wayes* of worship to God, in our sense, and not *commanded* of God, *Zach. 7 4.* yet not

See *Zach. 8. 19.*  
and *Iunius* his  
*Annot.*

forbidden or condemned, as Master *Carmichael* confesseth. And the like is to bee said of all unprecribed circumstances (considered in their particulars) which belong to Order, Decency and Edification, that they are remote and accidentall wayes of worship, and deuised, or, (which is all one) so applied and determined by the will of man; and yet, neither commanded nor forbidden, but only allowed in themselves.

*Medul Theol.*  
*part 2. cap 14.*  
*Thef. 24.*

For to say, as Doctor *Ames*, *Præcipiuntur in genere sub lege Ordinis Decoris & Edificationis*, they are commanded in generall vnder the law of order, comelinessse and edification, is not reasonable. For if these particulars bee commanded which fall vnder the generall heads, then must the obseruation of the particulars bee necessary, because commanded, and not things left to choise. Neither is it found which hee saith,

*Ibid. Thef. 27.*

*Habenda tamen sunt tanquam ex voluntate Dei præcepta*, they are to bee reputed as commanded out of the will of God. Or (as after) that, *if they bee to all points well ordered*, or that, *Constitutio ista habenda sit quasi simpliciter Diuina*, that constitution is to be taken as simply diuine; for the constitution is onely of the particulars, and is limited to things left of God Indifferent in themselves, and therefore cannot bee said to be simply diuine, but, after a sort; No not when the things are in kind such as necessarily follow of those things which God hath expressly commanded, which is Doctor *Ames* his second reason. For example, the very particular place where,

*Ibid. Thef. 24.*

and hower when, we must meet vnto the publicke worship of God, are not in themselves particularly commanded in genere suo, vnder their generall, and the obseruance, euen of them, must bee with a conscience free from tye to the place or time, in regard of themselves; otherwise, there is a superstitious vse of them. So that that which in them may be called Diuine and a commanded Circumstance of worship, is, a place, and a time as commodious as wee can; but not, *this place* or *this houre*. And if all conueniences require this very place, and this very houre, yet is not the place required *propter se*, for it selfe, but *propter aliud* for some other thing: It is therefore better to say, That the particulars deuised or determined by men, to be obserued as Ceremonies or outward Rites in the

wor-



worship of God, are in all particulars, when they most agree to the generall Rules of the word, only *Allowed*. And yet, if by the neglect and contempt of such externall Rites, *Violatur aliquo modo sanctitas cultus religiosi*, the purity of religious worship bee violated (as Doctor Ames saith, and saith *ibid. Thes 23.* well) then the Observation of them must *aliquo modo* some way bee some worship of God, howeuer (as hee also saith) *In is non proprie consistit cultus religiosus*, religious worship consisteth not properly in them, not *properly* saith he; but yet, *in a sort*, say I.

And indeed if wee will admit no more into the worship of God then is *commanded*, as the Anabaptists require, wee shall, in baptizing, onely *lay on water in the name of the Father, of the Sonne and of the Holy Ghost*, and not use (*lawfully*) any of those set prayers, before or after, nor rehearse the summe of the Christian faith, nor haue any speciall witnesses, nor then giue the name as it were to shew that wee are as it were without a name, or being *Lo-ammy* till wee bee entred into professed Couenant with God; nor, any Scripture then read to shew the lawfulnessse of baptizing Infants, no Interrogatories to expresse the conditions of our Couenant with god; and not onely, no signe of the *Crosse* as a *monitory* Ceremony to the congregation, forasmuch as God hath not commanded any of these *thus* to bee done, in the use of that Sacrament.

The like may bee said of all the Readings, Prefaces, Exhortations and Prayers (excepting that only which by repeating the institution, and praying for the blessing of God on vs in that use of them) are prescribed in our *Leitourgy*, euen till wee come to the *breaking* of the *Bread* and to *distribution* of it and the Cup. Namely, that these, so farre as by the will of man they are deuised, and determined thus to be done, They are not things in their particular thus commanded of God, and therefore *Ex se*, of themselves, are not proper worship of God, respectiue to that very *forme, Order*, and *time* of using them; But either as they are in their owne Generall, as the prayers; or, referred to *Order*, *Comeliness* and *Edification*, which God hath

commanded to be aimed at, and obserued in all actions of his worship, *i. e. propter aliud*, for some other thing. So then in themselves only allowed, and Improperly worship of God.

And if in such things thus devised and determined by men, which are not in themselves necessary, but onely lawfull, there may be no respect at all of honouring God in the vie of them, though not *simply* for themselves; How hath the Apostle told vs that *one man eateth*; or, *obserueth the day to the Lord*, and *another eateth not*; or, *obserueth not the day*; and, *this man eateth not*; and, *obserueth not the day, euen unto the Lord*? Or, what ground of faith could men haue in doing things so contrary, as *eating* and *not eating*; vnlesse it were, that God had *allowed* either, but *commanded* neither the one nor the other? For the *Command* of one must haue bin the *Prohibition* of the contrary. But *in rebus medijs*, in things indifferent, saith *Pareus*, not onely *diuers*, but *euen contrary* things please God: but *non tanquam cultus*, not as a worship in themselves. For in such things, no contrariety, yea no variance from the patterne giuen in the Mount (as I may say) I meane Gods *Prescript*, is tollerable.

*Quo supra. in*  
Rom. 14.

A man is bound, at such a time, to pay an hundred pounds in current English money. In this case if hee pay it all in gold, or siluer; or, in both, at the time, the bond is discharged, because it was onely for such a summe of current English money.

But if a man be bound to pay the same summe at the same time, in good gold, siluer or that valew will not discharge his bond, because it was not onely for the value in current money, but for the *species* or kind of money. In this case therefore, the *species*, *ex se* and *in se*, the very particular kind, in and of it selfe, is part of the payment, as well as the value. But in the other case the *Species* or particular kind simply considered *ex se*, of it selfe is nothing to the payment, saue onely in the *Generall*, as it is *current money*, and secondly as it amounteth to the *Summe*. So is our case. Where God himselfe hath for his seruice determined the *Circumstances*; as, vnder the Law, The place of *Sacrifices*, and times of their three



solemn Feasts, or *Apparell* of the Priests, or ought else in particular; Those very *Circumstances* were part of the *proper* and *principall worship*, as well as the maine *Actions*, because of the *Command* of God. But where God hath *commanded* only the maine *substance* of a service to him, and not prescribed the *particular maners*, but onely giuen rules of *direction*, those particular circumstances are not any worship or service of God in themselves, nor may without Superstition be so esteemed, but only as they are parts of *Order* and *Decency*, and serue to the *Edification* of men, which God hath required in all the maine *Actions* of his prescribed service, i.e. the particulars are *propter aliud*, in reference to some what else a worship of God, and in themselves onely *allowed* not *commanded* *meanes* thereof.

I maruaile sometimes at some of our brethren, who, to proue that wee make our Ceremonies a very worship to God, tell vs that if the very same things were done to the very same end by *Divine institution*, they must needs bee *worship*; and then *true worship*, because *required* of God, and therefore ours must needs bee worship of God; and not being commanded, *Will-worship*. As if they had not yet learned, That the onely *command* of God doth make that to bee in it selfe, an *Act* of necessary and substantiall worship to him, which though to the same end, and in the same manner done voluntarily, nor was, nor is esteemed any part of the reall worship in it selfe, but onely *per & propter aliud*; by and for some reference to some other thing. As for example. The building and vse of Altars here or there, before God had chosen out the standing place for his Altar (though to the same end, for which the Lords instituted altar serued, i.e. for *Sacrifice*) was not worship in respect of the *place*, or *kind* of *stone* vsed, or *height*, *length*, or *breadth*; But onely as an *allowed Instrument* of the necessary worship, not sanctifying the offering, as did Gods sanctified Altar, but sanctified, in a sort, by the offering.

To conclude, All that either in truth is, or may be esteemed a proper and necessary part of Diuine worship, and *meanes* of honouring God, even in the thing so done, must bee

bee so made by the will of God, or else is vaine and will-worship.

But such things as are not vnderstood, or vsed, as in themselves necessary, immediate, and proper worship of God, but onely by accident, and *propter aliud*, in reference are worship, but *after a sort* in themselves, and haue no *Precept* of God vpon themselves, in their *particular*, but onely an *allowance* or *Generall warrant*. And this is no otherwise a *Will-worship*, then was the worship of the *freewill offerings*, wherein the *particular* choise was left free to the men themselves. Onely, if a man will enbaunce the value of this *Improper* and *reductiue* worship, and haue it goe currant at a higher rate, then God euer allowed, euen for proper seruice in it selfe, hee shall then make of his improper worship, a proper will-worship to Gods dishonour, in as much as hee will needs returne it to God at another rate, then God himselfe set vpon it in his *allowance*. Which is as one should offer to pay the Kings Subjects in siluer or gold pieces, rated aboue the value, which the King himselfe hath set on them. This is a non-payment, though the *Species* or particular kind, bee currant, because the value is not right. And when men thinke to honour God by such meanes, so esteemed, they dishonour him, not simply in the meanes, but because of the misprizing and abuse. And so much for this *Argument* now to the next.

## C A P. XVI.

### The second part of the fourth Argument answered.

Argum. 4.  
pars 2.

**T**He Law, secondly forbiddeth the prescribed worships of God, to bee vsed otherwise then they are directed. But, the Obseruance of our Ceremonies is an vsage of Gods prescribed worship otherwise then the same is directed. Ergo. Forbidden of the Law.

*Answ.* If by [*otherwise*] you meane (in any other outward manner;) and, by [*directed*] vnderstand [*commanded*] the *Major* is false. For the circumstances concerning the

out-



outward manner, (as touching their particular determination) are not commanded of God, but vnder the *Generall* rules of his *Direction*, left vnto the *choyse* of men, as is confessed in generall words by all men that oppose our Ceremonies, howeuer they pare this graunt afterwards, of purpose to exclude our Ceremonies from all relcefe thereby.

But if by [*otherwise*] you meane *so otherwise*, as that, wee disioyne what God hath vnited, the outward worship from the *Internall*, i. e. the body from the soule; or, that wee alter that which God hath Ordered, as in the *balse-Communion* of the Papists, &c. Or that the manner and externall fashion bee not framed to the generall rules of Gods *direction*, *Order*, *Decency*, and *Edification*; Then the *Maior* is true, that such things are forbidden by the Law, i. e. either by the second or third *Commandement*. But then the *Minor*, touching our Ceremonies, must be denied to bee true, till it shall bee proued, which will not bee by this *Argument*, but must be, if at all, by some particular and iust exception against them.

#### C A P. 17.

#### *The defence of the Answers given to this fourth Argument.*

**T**HIS *Answer* will not seeme to satisfie the *Argument*, till wee haue discovered and removed sundry petty engines, which haue been planted against it, and seeme to some men to batter it to the ground, and to make nothing of it, which I will, so farre as I can, set forth *Ab ovo*.

When the day of Mercy shined on the Church of God, and gaue men strength and spirit to withdraw themselves from that leprous Church of *Rome*, nothing was more necessary, then to make the people know, that the *vaine pompe* and *Stage-playes* of human Rites which went then currant for an *high seruice* of God (while in the meane time his owne prescribed seruice, was either obscured and defaced, or annihilated and neglected) was no true seruise of God. Hence, you shall find the Diuines of that time labouring mainly vpon this point, That nothing may bee esteemed or vsed as a worship

ship of God, such as hee would reward, and men might not omit without sinne, (which was and is the rate of all the Popish Ceremonies in their accounts, from the greatest to the least of them) save onely what God himselfe hath in his word prescribed. In the meane time they denyed not a liberty to the Church, for ordaining of things for *Order, Decency, and Edification*; and such, and so many, as the necessity of the Church should at any time require. But not for a *Worship*, vnderstanding worship as their aduersaries did, for such an act as in it selfe was pleasing to God, and so as he would bee offended if it were not so done to him.

Hereupon sundry well minded people began to thinke of all that in Popery was made part of the diuine worship, and vrged as necessary for conscience sake, to bee so obserued to the honour of God: And not considering warily, whether things were at all in themselves too blame, or only in respect of the *superstitious vse* and opinion of them, they concluded, that all was vnlawfull to bee vsed in any Act of religious seruice, which was not *commanded* (which, of seruice properly so to bee called, is true) and thereupon resolved, no *Temples, Bels, Fonts, Gossips, &c.* And because they found not a plaine command for an *Oath* in cases of Iudicature; no *swearing*: and, for the like reason, no *Baptizing of Infants*, No *set formes of prayer*, or *Order of reading Scripture* since it is not in the Bible; no *habits*, no *gestures*, but such as were necessary in common vse; nothing at all obserued which might haue any particular reference to anything *Diuine* or *Ecclesiasticall*, not so much as a *Cloake* or *Gowne* for a Minister as a *distinctive* garment, nor ought else which might bee called *Ecclesiasticall*. And as men went with more or fewer sayles carried along with this conceite, so haue they fallen short or gone further in their misapplication of the true ground of Diuinity, which our great Diuines had deliuered *ex hypothesis*, conditionally and in a strict sense of the termes [*Worship of God.*]

From hence, in the first *Admonition to the Parliament*, they quarrelled at the frame and forme of our Church-orders; and, set downe this rule, *whatsoever is not commanded*  
of



of God in his word may not be received in the Church. This, when Master Cartwright undertooke to defend against the late Arch-bishop, Doctor Whigge, hee (as hee was a man of a great wit and parts) found how that speech might be maintainable, and yet some liberty left vnto the Church in constituting matters of Order; namely, that in as much as the things left vnto the Churches determination, were limited to certaine generall rules of the word which are Commandements, therefore the particulars which according to these rules were appointed, might be said to be commanded, (iust as wee heard out of Doctor Ames, *praeceptum in genere suo*, they are commanded vnder their generall) which was but a meere shift of his wit. For though those generall rules be Precepts, yet the various specialities which fall vnder them are not thereby commanded (not those, specially) but onely allowed.

But when this Answer was found too short to smite downe our Ceremonies, for which, this was pleaded, that they were not contrary but agreeable to the statutes of Gods word; and, as such, intended, and to be vsed; and that, if they would disproue any thing they must insist vpon that particular, and not thinke to condemne it by a generali Sentence, as Master Hooker told them: Then they sought out a new way, i. e. That things left to the Churches dispose, are only Circumstances of time and place, and such things of Decorum as were as well received and practised for like ends in common use, as in Ecclesiasticall. And by this rare deuise (which I take to be Master Jacobs) they haue made a shift to rescue Churches, Bels, Fonts, a Communion-table and Cloath, and Cup, and if need be, a Church yard to bury in, and some few other matters from the sentence of the Rigid Anabaptists. But haue left all other things, which are (as they speake) stated in, i. e. appropriated to any actions of Gods externall seruice, to be executed as guilty of some treachery against god, in his worship. Therefore (saith Master Jacob) God hath not left vnto the Churches liberty or determination, so much as our Ecclesiasticall Ceremonies. Which (a better man then hee, and one that from my heart I both loue and honour) Doctor Ames hath

hath taken, as vpon trust from him or other such Author, as his words before alleadged may witnesse in part; and some others of like alleadgement; as namely, *Partis 2. diff. 15. Sec. 25.* where hee boundeth and restraineth all that is left of God vnto the choyle and disposition of men in this manner, *Illā igitur quā pertinent ad ordinem & Decorum, non ita relinquuntur hominum arbitrio, ut possint quod ipsis libet sub illo nomine Ecclesiis obtrudere: sed partim determinantur generalibus Dei praeceptis, partim natura ipsarum rerum, & partim circumstantiis illis quae ex occasione sese offerunt;* These things therefore which pertaine to order and decency are not so left to the pleasure of men, that they may, vnder that name and pretext, obtrude what they list vpon the Churches; but are determined partly vnder Gods generall precepts, partly by the nature of the very things themselues, and partly by those circumstances which occasionally offer themselues. Of which sentence the former halfe is most true; the later, not so sound. For then nothing at all beyond *meere necessity;* as, a *time*, and *place* (which are his owne instances, *Thef. 24.*) or such, as the very nature of the things necessarily vrgeth; or, casualties; as for example, to meet in a *wood*, in time of persecution; or, when there is no helpe, to set the bread and wine vpon the bare ground; Nothing, I say, more then these, are left vnto the Churches ordering; nothing that may, by any *signification*, helpe to remember vs; Nothing that may serue to breed reuerence towards Gods ordinances, and put some speciall outward markes of difference betwixt common or sacred, *Ciwill* or *Religious* affaires; nothing of gestures, habits, memoratiue dayes of Christs Incarnation or Resurrection; No prescript forme of prayers to bee vsed otherwise then as a *Plat-forme*, as *Altare Damascenum*; vnlesse perhaps *sitting at the Communion* in token of *Co heireship* with Christ, because in *Ciwill use* it is a *table gesture*, and *fashion of familiarity*.

I will alleadge some few of our great Divines, and see whether they by *Rites* and *Ceremonies* left vnto the libertie of the Church, meane nothing but the same which our men vnderstand by *Circumstances of time and place, common as well*



in *Civill*, as *Religious use*, though I grant not few to be such. And because they are wont to name *time* and *place*, putting thereto a blind [*&c.*] or [*et similia*], we will see whether about *Time* and *Place*, the learned Divines, and they bee of one minde.

A speciall place destinated, and in respect of the *use* sanctified, and called *Sacred*, which vnlesse in case of extreme necessitie, should not be imployed to any other then the destined vses, *Zanchie* alloweth and requireth as a thing comely. Will *Altare Damascenum* (trow you) permit this to the Churches libertie? *Zanch. Tom. 4. pag. 764.*

An *Altar of stone*, or a *Table of wood*, *Zanchie* and others leave to the Churches determination, as *in se mediis*, indifferent in themselves, though a *Table* bee fitter. Will our men say so? *pag. 485.*

That the Communion Table should not (but in case of extreme necessitie) be put to common vte, *Zanchie* requireth. Is this their rule? *Ibid.*

That *Table* and *Vessels* for the Communion, hee calleth *holy Vessels*, as dedicated to *holy use*. Is this all one with *Civill vte*? *pag. 785.*

That one lawfull End of *building Temples*, is *Significancie*, to remind vs of our Communion with God, and his in heauen, *Zanchie* affirmeth. Then saith the *Replier*, Away with all *mysticall Churches*. *Repl. to Bish. Morton, part. 2. cap. 3. sect. 32.*

As touching *Times* of worship, besides the *Lords dayes*, *Calvin* putteth that vnder the Churches hand and determination, as not determined in the Word; and on what *dayes* the *Lords Supper* should be administred. *Calvin. Inst. 4. 10. 31. Sect. 29.*

And *Zanchie* saith of the Solemnities of *Easter*, *Pentecost*, the *Ascension* and *Natiuitie* of our Lord, sanctified as of the *Ancients*; or kept holy, it could not bee disliked. Nay, that *laudabile est, & honestum atque utile*, it is laudable, honest or seemely, and profitable, and proues it too. Will ours allow these Feasts in memoriall of the mercies on such dayes bestowed, as a *Circumstance of time*, necessary as well in *Civill* as *Religious* vses? Doe they not condemne the Feast of *Dedication*, as rashly instituted by the *Maccabees*? And of their *Quo supra p. 676.*  
*So in effect Iunius cont. lib. 4. pag 183.*

owne heads tell vs, that the Feast of *Purim* was either only a merry meeting, of friends; as Mr. *Iacob*, and *Altare Damasc.* Or, that *Mordecai* was a Prophet; as the *Replyer*, onely because they would not haue it thought that the Church may, by her authoritie, separate a whole day to the solemae worship of God, vnlesse for *Fasting* perhaps. Not that the Church can make an *hallowing* Holy-day as is the *Lords day*, the Sabbath; but, *hallowed* dayes for the use to be observed with free Consciences.

But beside *Time* and *Place*, the Divines referre to the Churches *determination*, whether the Publike Prayers shall bee all said, or sung; as *Zanchie*; what *Psalmes* on what dayes, *Calvin. quo supra Sect. 31.* What *habit* shall be worne in administering the Lords Supper, whether their *common*, or a *peculiar* garment, *woollen* or *linnen*. And *Zanch* (for the *signification*) preferres the *linnen*, though in other respects hee saith; *rectius rejicitur*, it is better rejected of some Churches. *a Chem. exam.* *a Chemnitius* alloweth some of the old *significant* Rites vsed anciently in Baptisme, while only so vsed. *Iunius* professeth that if we were agreed in Doctrine, and the superstition removed, we should not disagree with the Papists for the Rite or Ceremonie of *Exorcisme*. The like he saith of the use of the *Crosse in sacris*. But what doe I mention these or other particular persons, such as *Bucer*, *Melancthon*, against whom and *Lavater*, *Zanchie*, and some others, there is a *præmunire Caveat* added to the *Replyers* first part, That forsooth some of them wrote in the dawning of the day, others lived in England, as *Martyr*; *Chemnitius* was a *Lutheran*; *Zanchie* was of a timorous disposition; they were not well informed when they gave approbation to our Church Rites, and such other geare: by which all men may know, that the judgements of those graue Divines sute not with theirs in this matter. And furthermore, that they had rather sinke the reputation of all the Lords Worthies, then yeeld themselves to haue mistaken any thing. If any particular man be of waight with them, it is Mr. *Calvin*, who in truth deserveth the first honourable chaire of them all. When the Bishop *Morton* had produced a Testimonie of his, *ex Instit.*

*a Chem. exam.*  
part. 2. pag. 36.

*b Iunius cont.*  
2. pag. 1726.  
an. 23.  
pag. 1743.



4. 10. 30. as full and direct as could bee, to shew what hee judgeth to be left vnto the determination of the Church in matters of Discipline & Ceremonies not determined in the Word. The *Reptyer* (not reciting the text of *Caluin*) telleth the *Bishop*, that there is nothing which without the equivocation of the word *Ceremonie* will serue his turne; *Caluin* meant nothing but necessary Circumstances of Order, as *time* and *place*, &c. but no *significant* Ceremonies. *Caluin* saith, God hath giuen certaine generall Rules, vnto which must bee squared whatsoever the necessitie of the Church shall require of *time* and *place*, &c. for, there is no necessitie of our *significant* Ceremonies. Wherein he maketh a pretty shift of escape vnder the shadow of that word *necessit*. But in following the same matter, *Caluin* saith, what the *utilitie* of the Church shall require, counting that *necessary* to the Church, which is either of it selfe, or by accident *necessary* for the Churches Peace and building up, as he hath before in that Chapter said, and doth after.

The necessitie of the Church required that old Decree of *Abstaining from blood and strangled*, which in it selfe was not *necessary*, nor (as *M<sup>r</sup>. Sprin* hath shewed) simply *convenient*. Which for our vse of the Ceremonies instituted, is argument enough; vnlasse there bee no need of our Ministry in the Church, or of the Churches quiet, or of obedience to our Prince in things not euill in themselves. But, there is yet no necessary vse of our *significant* humane Ceremonies in the Church. Simple necessitie there is none. But necessitie of *utilitie*, *Caluin* acknowledgeth, when of *Symbolicall* Rites, he professeth himselfe to thinke it me such to bee a profitable helpe to the weaker sort, *Sol. 28*. Which likewise in his Treatise of *The Right way of Reforming the Church*, he doth also profess: Denying himselfe at all to strue against Ceremonies, which are either for Order, or yet for *Discorde*, *Vel etiam symbola sunt & incitamenta eius quam Deo debemus reuerentia*, or such as are signes of, and incitements to that reverence which wee owe vnto God. And in his 78 Epistle to the Lord Protector, *Ceremonias ad usum captumq; populi esse accomodandas*, Ceremonies must bee accommodated to the

vle and capacitie of the people; which must be vnderstood, in part, of some significant Ceremonies; else, why *ad caput populi*? must the peoples capacitie bee so much respected? Indeed *Caluin* requireth, that such significant Ceremonies be but few, and such as may not *obscure* Christ. But that hee alloweth some such to be instituted of the Church, even for the helpe of *signification*, is as cleare as the Sunne at Noone-day. And he that will marke how the *Replyer* labourereth to hide the light of his Testimonies, shall finde, that his *Reply* thereto borrowed much from his wit, without asking leaue of his Conscience. But why doe I detaine you in the Survey of particular men? The *Harmony of Confessions*, set out with the Notes of the *French* and *Dutch* Churches, will best shew how much the Churches of Christ haue judged to be left vnto the determination of men. And how short of that allowance all those men come, who will not permit her to constitute so much as one *meerely Ecclesiasticall Ceremony*, but to containe her in the constitution of such things, as all men of themselves are bound to obserue, euen without any *Constitution*, and which no power of man can forbid.

You aske me, *Where any such power is given to the Church?* I answer out of *M<sup>r</sup>. Caluin*, and *D<sup>r</sup>. Ames* too; viz. where shee is enjoyned to doe all things of Gods prescribed worship according to *Order*, *Decencie*, and to *Edification*. For what doth *necessarity* serue vnto those rules, shee is rather *commanded*, then simply *allowed* to consider and take care of. And sure I am, that though *Order* strictly taken, belongeth but to *Vbi, quando*, to place and time, &c. yet the *determination* of that, belonging to each Church, requireth many things. Now, as *Order* and *Decencie* in the outward manner of handling all and the severall parts of Gods instituted service, is required of the Churches; so is it, that all bee done to *Edification*; which is not that *all*, that men lust to impose vnder the name of *Order*, *Decency*, and *Edification*, is *commanded* or *allowed* by that charge of the Holy Ghost; but that *all*, which shee is to *dispose* of, be such indeed, so farre as shee can judge. Whence will follow, that in Rites serving to *Order* or *Decencie*, there should bee what helpe wee can to  
*Edifica.*



*Edification* by the *significancie* of those Rites. For seeing the outward ordering should be such, as may most edifie, as Dr. Ames saith, how can it bee but such a Rite as is *Comely* for the matter in hand, and agreeable to the use and intent thereof, shall be vnto men the more helpfull, if it carry some manifest signification in the forehead? For this reason *Zanchius* preferreth (and so doth M. Perkins) the ceremony of *Immersion* vnder the water, before that of *sprinkling*, or laying on the water, as holding more Analogy to that of *Paul*, *Rom. 6.* that we are *buried with Christ in Baptisme*.

And the same \* *Zanch.* speaking of the Ceremonies vsed *Zanch. Ro. 4.*  
in taking a solemn oath, *laying the hand upon the Altar*, or, as *601. Edit.*  
the Iewes, and we, *upon the Booke of the Covenant*, or *lifting*  
*up the hand to heaven*, saith, *That none of these Ceremonies are*  
*to be disliked, because they all haue their, and those weighty signi-*  
*fications.* And, in sadnes, when it is to vs so familiar a thing  
in all solemn actions, to haue something signified to vs by  
Ceremony; how can it bee blameable in a Ceremonie of the  
Church, that it is *significant*, I meane, simply *eo nomine*, in  
that very respect? For, if there be a surfet made of them,  
or any operative vertue supposed to bee in them, or any ne-  
cessitie or opinion of worshipping God by them *ex se*, as of  
and in themselves, such use doth pollute them, and all that so  
use them.

In *gestures*, it will bee acknowledged readily, that they  
may be fitted to the leuerall kinds of Gods prescribed Ser-  
vice, euen for signification, as M. *Cartwright*, and M. *Fenner*  
shew. But (saith *Aluare Damasc.*) *wee must not bee tyed to*  
*them.* In which, if hee meant, *not tyed by the conscience*, as if  
it were a sinne, euen in it selfe, not to use them in the publike  
service of God, I am fully with him: But either I foulely  
mistake him, or else his meaning is, that what wee will doe  
freely of our selues, this way, is good; but if once the Ma-  
gistrate or Church require it to bee done, then all is marred.  
Thinke of this, and thinke withall, whether the same men  
which refuse *kneeling* in receiving the Communion, (all or  
most of them) doe not also forbear to *kneele* when the Com-  
mandements are read, to euery whereof, a prayer for *pardon*,

and for grace to keepe that law, is subjoynd. Yea, and when *Publike profession of the Faith* is made, to stand up: which is a most comely gesture, and without all exception. And tell me, in Conscience, what can bee the reason of such refusall, but because it is so appoynted by the Law, and Authoritie both of State and Church? otherwise, they would like well enough then, to stand.

Ob. *But gestures* (say they) *signifie Naturally, or as it were Naturally, but our exception is against such things as signifie on- ly by appoyntment of men, as the Ring in Marriage, Surplice and Crosse; and these we condemne.*

I answer. 1. That they question our *kneeling*, though it signifie giving of honour never so *naturally*; not onely as *misapplied*, but as a *significant* ceremony. 2. For the *Surplice*, that it is but a *distinctive* garment, as the addition of *Hoods*, to be put on after mens Degrees, may shew. But, let it signifie the *patrenesse* that ought to be in the Minister of God, in Gods sight and service. The *Ring* is meerely a *civill* signe of the Matrimoniall Contract, as is *loyning of hands*. The *Crosse* indeed would not signifie what it doth of it selfe, but by *Institution*. But as I have shewed, the very bodily gestures doe not of themselves signifie; but, by the *Intention* and *Customes* of men, which is as by *second Nature*. And so doth putting off of the hat signifie a *respect* also; which, when they allow, though appoynted by men, at the Sacrament, the *signification* notwithstanding, this is but a made quarrell, that our Ceremonies signifie, not but by *Institution* and long *Customes* of men. And I pray you, what difference vpon the matter, whether by *naturall light*, or *generall notice* of the meaning, the Ceremonie bee *significant*? And, why not? Forsooth, *this is to give them part of the nature of Sacraments*. Indeed, some in their heat call them *Sacraments*; as, Master *Parker* in his Treatise of the *Crosse*. But Doctor *Ames* checketh that over-shoot, and saith, they are but *Sacramentalia*, *Sacramentals*; not well vnderstanding, that *Ceremonies* were called *Sacraments*, *scil.* not from this, that they signified, for so did almost all Popish Rites, (witness *Durandus*) but because they were appertinent to some of their



their Sacraments, *non ad esse*, but *ad ornatum*, not to their being, but to their comely being.

Take away, saith Saint *Augustine*, the Elements, and there is no Sacrament; and, take away the thing signified, saith *Zanchie*, and there is no Sacrament neither. Sacraments therefore, are not simple signes; but *Significantia, ob significantia & instrumentaliter exhibentia quod significant*, signes signifying, sealing and instrumentally exhibiting that which they signify. The symbolical Rites in Poperie, vsed to effect some supernaturall grace, by their vse, were indeed presumptuous and sawcy counterfeits of diuine Sacraments. But, that meere signification of a morall duty, should more then participate the proper nature of a Sacrament, I shall then beleue when I shall perceiue the signe of the sunne in a shop-window, to partake the nature of the same; or of *Baals* Image, made to represent the same. The nature of the Sacraments consisteth not simply, in that they doe signify, which is common to all signes; but, in that they signifie the Couenant of grace by diuine institution, and seale it to vs. Nor doe I beleue that *Ioshua* pitched a Sacramentall signe in *Shechem*, though it was to reminde them of the Couenant of God, of which, *Circumcision* was the Sacramentall signe: I will now content my selfe onely to oppose this; that this Imagination, that significancy maketh a Ceremony to bee euill, doth not appeare to mee to haue entred the heart of any learned man, Jew or Christian, till it was of late taken vp against our Ceremonies for a Couert; for this I am sure of, that the Jews had of their owne deuising aboue (as Master *Carmwright* saith) twentie for one, more then wee haue of Ecclesiasticall significant Ceremonies. Of the ancient Christian Churches, it is rather to bee lamented (as *Augustine* in his time did) that they ouerdid, in hauing so many; then needfull to be proued that all Churches had some such significant Rites. And as for the later Churches of our Religion some haue more, some as many, some fewer then wee; but all, some. And that the judgement of the Churches in their Confessions, and of the prime men which haue written, is for the allowance of some significant Ceremonies meere Ecclesiasticall,

\* See in the  
Archb. Des.  
pag. 20. his  
words.

Epist. 8. pag.  
211. Tom. 3.  
opuscul. 2.  
14. 82.

a *Aduersus fratrem Baldwinum* in opuscul. vol. 3. p. 324. Epist. 12.  
b Epist. 12. Opuscul. Tom. 3. p. 220.  
c Epist. 12. pag. 219. & Epist. 8. p. 212.

Vrsin. Catech. impres. Ann. 1621. p. 772.

though they thinke (as I doe) the fewer the better, is manifest. Onely Mr. *Beza* hath a passage which seemeth to contrary this which I haue said, namely, *That all symbollicall Rites ought to be abolished*: Contrary to what we had of Mr. *Calvin*, that *some such* are to bee allowed, as a profitable helpe to the ruder sorte of men. But these two learned men differ not, saue in shew; for *Calvin*, by symbollicall Rites, meaneth such onely as are vied to signifie some *dutie* to bee done. And *Beza* meaneth such symbollicall Rites as were vied not meercly for *signification*, but as hauing some *operative vertue* in them, either *ex opere operato*, vpon the very doing of them as the *Crosse*; or by meanes of their *Consecration* by prayers. Thisto bee so, I proue by *Beza* himselfe in his 8. and 12. *Epistles*; from one whereof this *Obiection* is taken. For *Beza* confesseth the *Crossing* to haue beene sometimes of (at least) tolerable vse; yea, and now, the Superstition being removed. *Kneeling*, sometimes a profitable signe<sup>b</sup> of Godly reuerence in receiuing the *Sacrament*. The vie of the *Surplice*, to bee *ex se, res media*, of it selfe a matter indifferent; yea, and so the other two. Wherefore, hee did not judge *more Signification* to haue defiled or tainted them, for then their vie had neuer beene allowable or *indifferent*. Therefore this exception against our Ceremonies, that *they are significant*, was not verely the cause of the quarrell; but the quarrell of this exception. And now I returne, that *the Church hath Commission to determine of Ecclesiasticall Rites, which in truth shall appeare to her vpon due consideration to be of necessary vse, whether per se or per accidens, of themselves or by accident, unto the edification of it selfe, by Rites vied for Order, and Decency: and when need is, significant*. And thus much the very definition of a Ceremony, which *Parasus* hath, may witnesse; when, of Church Ceremonies, he saith, *That they are externall and solemne Actions instituted in the ecclesiasticall Ministry, Ordinis vel Significationis gratia, for order or significations sake, which he maketh, after, two sorts, Diuine and Humane*. Now I come to your *Questions*, which I will answer to in short.

C A P.



C A P. XVIII.

Six Questions about Kneeling answered.

Quest. 1. *VV* Hether you allow Kneeling to bee worship.

*Ans.* Worship is either *Cultus* Service, or Adoration or Veneration: kneeling is a part of externall Adoration *per se* in it selfe, as is the being bare-headed; but, not *Cultus ex se*, service or worship of it selfe, but *per aliud*, with reference to another thing, as it is a signe of true internall reuerence acknowledged to God, and a part of that comelineffe which becometh men in partaking the seales of the Couenant of grace, done to his honour. It is in it selfe no more then a Circumstance of worship, like as Fasting is, of Humiliation and Prayer; in a word, *Cultus reductiue non proprie dictus*, worship reductiue, not properly so called; lawfull, not commanded, as before hath beene shewed.

*Object.* But, if this bee not worship, there is no worship of the body?

*I Answer,* yes; for the very bodily Action of Eating and Drinking in the Supper, is, on the Receiuers part, *Cultus dei externus*, externall worship of God, because commanded. So is the bodily speaking in preaching and prayer publickely. Howbeit I confesse, that, of the gestures, there is no bodily worship, *i. e.* *Cultus Dei ex se*, worship in and of themselues: Nor, religious Adoration, but *ex intentione*, in respect of intention onely: For, God hath not differenced *Diuino* and *Ciuili* Adoration by gesture; yet is ours, religious, in this vse.

Quest. 2. Whether, if it bee; it may be lawfull for men to prescribe any thing of it, to any other action of worship then is warrantable, either by Precept, or Example.

*Ans.* That which all men might of themselues lawfully doe in the Action of Gods worship, the Gouvernours of the Church and Magistrate may lawfully require to bee done of them all, *i. e.* So, as they might lawfully haue done it *libera conscientia* with a free conscience. Indeed if God had tyed it onely to some one ordinance of his, by Precept, neither men, nor Angels might translate it. Warrant by Example

you haue before, from the vse of Gods people in seuerall sorts of his worship. And that the *Eucharist* it selfe is an Action of diuine worship, who dare deny? But I take no examples to bee warrants to vs further then they are warranted by the *Word*.

Quest. 3. *Where the Church hath power giuen to it, to ordaine any Ceremony? Indeed it hath power to direct and take care for Decencie and Order, 1. Cor. 14. 40. But order is no Ceremony, nor Action, but the accommodation of Vbi, Quando, Prius, Posterius, and necessary circumstances to such actions as bee prescribed.*

*Vide Chamier.  
To. 1. Panstrat.  
lib. 6. cap. 19.  
n. 18.*

Ans. I haue immediately declared the Churches commission out of 1. Cor. 14. 26. 40. and shewed how, for the reason of Order, Decencie and Edification, the Church must needs ordaine some Ceremonies. For if at all there be none, Religion (as touching the solemnity of it) will come to bee as some haue said (which Chamier also obserues) as it were but a name. And if such things as need to bee done for Order, and Decencie bee not settled (as Calvin sheweth, *Inst.* 4. 10. 21.) all will be dissolved.

The late deuise of circumstances, I haue houghed before. Euen the Place for publicke worship; and, *houre of meeting* (which men would haue to bee nothing but circumstances, as they are designed to that speciall vse) are Ceremonies, not *qua sunt, sed qua inserviunt cultui sacro*, as they are subseruient to diuine worship. Therefore doth Zanchie call them, Ceremonies. And if place and time, as they fall vnder such obseruation, bee no Ceremonies, then neither the *Tabernacle* nor *solemne Feasts* were Ceremonies. These were, I confesse, *Diuine*, as commanded; those, are, in their particular determination, *Humane*; yet, Ceremonies, in their vse and reference to the worship then and there to be done to God.

Quest. 4. *Whether it bee any lesse then Idolatry to annex grace vnto any thing, save vnto Gods owne Ordinances, which our Declaration seemes to doe, acknowledging the Ceremonies profitable to Edification, and stirring vp of our dull minde to minde holy duties; vnlesse wee say, Edification, and quickening of the heart bee no Graces.*

Ans. It



*Ans.* It is *Idolatria interpretativa*, interpretative idolatry to ascribe to any creature (yea, though sanctified by Gods ordinance) the efficiency of grace, which none can worke as a cause thereof, efficiently, but God. But it is neither idolatry, nor vnbecoming vs, to acknowledge any means by which grace is wrought through the power of God, nor wrapped in them, but resident in himselfe that freely giueth the grace by the right vse of them. This wee ascribe to Gods Sacraments, but not to Church ceremonies.

The Declaration, you speake of, onely saith, that some of our Ceremonies are apt: it doth not say, able to stirre vp our dull mindes; and, not apt to doe that, by any vertue in them, or from God by them to vs; but onely, as externall objects and occasions whereby our minds worke vpon themselues; for it is said, by some notable and speciall signification.

Chamier shall resolue this, who hath these words. *Negue enim ullus sanus assernis omnia in Scripturis contineri quae momentum aliquod habent ad fide & pietate animos informandos, sed duntaxat omnia dogmata fidei & pietatis. Prater hac autem, plurima sunt, in quibus non est nullum eiusmodi momentum, nor did euer sound* Diuine asseme all things to bee contained in Scriptures which haue any vse at all for information of mens minds touching faith and piety; but onely that all doctrines of faith and piety are there: But besides these (doctrines) there are very many things which are not of no moment vnto vs: *Ut multa naturalia, in quibus authorem mundi licet agnoscere, in Ecclesia, Ritus & Ceremonia*, as many naturall things, in which wee may learne to acknowledge the Creator of the world; in the Church Rites and Ceremonies. Where you see that, as vnto Gods creatures, so vnto Ecclesiasticall Rites and Ceremonies not contained in the word, hee graunteth some furtherance to faith and piety not efficiently, as an efficient, but obiectiue, by way of object. And Calvin requireth, that Ceremonies made for decorum, comelinesse, should bee such as breed a veneration of Gods ordinances, to the end that *salibus adminiculis ad pietatem excitemur*, by such helpes wee might bee excited vnto piety. At whose words, any man that will, may quarrell as iustly, as at our Declaration.

Cham de Canon. lib. 9. cap. 20. f. 40. p. 337.

Calv. Inst. 4. 10. 28.

claration. And indeed, all Ceremonies that some way are not apt to edifie vs are vnprofitable; and yet, the effecting of grace may not bee ascribed to any such.

Quest. 5. I desire to know whether our Ceremonies bee not within the compasse of those things that perish with the vsing (i. e. that leaue no grace, or ought else behind them) which are according to the commandements of men, and if they bee, how we can submit our selues to their bondage, contrary to the Apostles prescription?

Col. 2.

Ans. I take not our Ceremonies to be within the compasse of those things, of which the Apostle saith, *they perish in the vsing* (i. e. they come to no such vse or end as is aimed at in them) because those (as Zanchie sheweth) were such obseruances as men deuised, or vied, with an estimation of worshiping God in them *ex se* as of themselves, and that the conscience is imbondaged to that superstition. For that, being downe right will-worship (when, to Gods owne precept, other things were added by men, as necessary, and binding the conscience, as Zanchie saith) could yeeld nothing to men but their labour for their paines. Like as, in *Math. 23. In vaine they worship mee, teaching for doctrine* (i. e. imposing vpon the conscience) *mens Traditions*; as if they could not be left, without sinne. For the tradition was, that *to eat with vnwashed hands, defiled a man as much as whoredome.*

But in vsing Rites and Ceremonies prescribed for order, decency and edification, not as necessary in themselves at all, nor as any worship of God *per se*, by and of themselves, nor as binding the conscience, *extra casum scandali & contemptus*, without the case of scandale and contempt, wee attaine the end of our obseruance, which is, the discharge of our duties to our Gouvernours, the peace of the Church, and our Ministry. And the Church obtaineth her end, that the seruice of God is outwardly so ordered. And if the ordinances of God bee, by mens prejudice, not the more regarded, but rather the lesse; or, that they which need not the helpe of such externall Rites, shall despise them; or, others, through carelesnes or ignorāce shal make no vse of any such *Monition* as is, by a Ceremony, presented to their remembrance;



brance; yet shall the fruite remaine to vs, according to that which wee haue sowed.

Therefore to the second member of this fifth Question (which supposeth that which I will not graunt) I need not Answer. But, on the contrary, pray you to consider, if by the Tradition onely of men, without any word of God, wee shall say to our selues, *We are not a linnen Garment in Gods seruice, make not the signe of the Crosse in Baptisme, kneele not when you receiue the Communion*; for, if you doe, God shall bee dishonoured and offended with you: for, such and such good men say so? I now demaund, if this bee not to imbondage our selues vnto the tradition of men, which say (as it is there) *touch not, taste not, handle not*; and so, bind our consciences where God hath left them free. Verely, I cannot see but such feare of God is in vaine, because, by, and from the onely precepts of men; and all that is so done, perisheth in the vsing; and though God in mercy may, and will forgieue this sinne of their ignorance, yet they can for this haue no reward of God; for, who required this at their hands? Scanderth the kingdome of God in such things, or his seruice? I conclude in the words of *Chamier*, *Nam quia noluisset spiritus quicquam oneris imponere Ecclesie, in rebus quidem indifferentibus, certo qui iisdem siue usurpandis siue cauendis legem ponit*, because the spirit would not impose any burden on the Church in things indifferent, certainly hee that imposeth a Law touching either the vsing or shunning of those things: (i.e. as hee hath before interpreted, as *binding the conscience*) *Hunc necesse est per consequentiam contradicere legibus prius positis, viz. Deut. 4. 2. and Deut. 12. Non addes, &c.* It must needs bee that such an one by consequence doth contradict those lawes imposed of God, *thou shalt not adde to, &c.*

Tom. 4. lib. 13.  
cap. 14. f. 16.

Quest. 6. I desire to know, whether wee may with good Conscience, suffer the making of Gods Commandements voyd by our owne Traditions, as wee doe in pressing these Ceremonies with so much violence, and inflicting such sharpe punishments on the neglect of them, and passing by Adultery and Drunkenesse, &c. as veniall sinnes.

Ans. I take your meaning to bee, by the Traditions of men,

men, when you say [by our owne Traditions,] and that you meane [as they, or some doe,] when you say [as wee doe in pressing them.] For, wee that are called onely to the obseruation, whether *Private* men or *Ministers* are pressed, but presse them not. And then I answer. 1. That the pressing of lesser duties, more then greater, *ceteris paribus* is a sinne, which wee may not suffer to goe without Censure, or Re-prooffe, when we haue opportunity. But that we should resist it by not observing the lesser dutie, because they sinne who presse it more then a greater, will not hold. For of those that did so, and are for so doing reprovved, our Lord saith, *These greater things ye ought to haue done, and not to haue left the other undone. Math. 23. 23.*

If you object, That *tything of Mints and Cumin* were duties contained in the *Law*, but ours bee Ceremonies instituted by *men*. I grant that difference; but yet say, that if they be such as haue *allowance* in the Word as *lawfull*, the observance of them is a dutie on our part to bee performed for Conscience sake, though not of the thing for it selfe, (as in all things *commanded* of God) yet for Conscience sake of obedience to our Prince and Governours, whom, in *lawfull* things God hath commanded vs to obey. So I take it to be a dutie to doe this; though, a greater dutie (because immediately commanded) and simply necessary at all times, to abstaine from whoredome and drunkenness &c.

2. I answer, that a lesser fault in it selfe, may sometimes be justly more punishable then a greater; as when a greater is confessed, and a lesser defended; or, when hee that hath power to inflict grievous penalties in the lesser case, hath not Commission to doe so in the greater, which is our Bishops case, wherein the fault is in the Lawes, not in the Iudges. And 3. That a thing which is in it selfe the lesser evill, may be for the consequence the greater; as, stealing of grapes in the *Palatinate*, is worse then *Burglary*, or breaking of an house in the night, though a man steale not to the value of six pence, is more obnoxious then stealing an herd of cattell with vs. Which I speak not to excuse any man, who willingly doth pursue these lighter matters more eagerly then

See D Ames  
His Booke of  
Conscience, pa.  
304. f. 6. first  
Edition.



then the more important ; but to shew , that your rule of greater and lesser, must be vnderstood *ceteris paribus*, with respect to circumstances, and not absolutely.

4. I answer, that though it be a sinne not to be suffered without reproofe, to presse the lighter things more eagerly then the more important; yet doth not that necessarily make voyd the Commandement of God , but onely misplace it. The making voyd of Gods commaund by mans Tradition, is, when men of themselves appoynt something to be done, which may discharge the conscience from the bond of that which God hath commaunded. And this was the case of which our Lord spake , *Thus you make the Commandement of* Marke 7. 11. *God of none effect*; namely, because they taught, that if a man had once *(sworne by the Offering, that his father or mother should haue nothing by him,* That this oath should free him from the Conscience of honouring (with any reliefe) his father or mother.

Indeed if our Ceremonies were so delivered vnto vs, we ought not to suffer them, but to reprove the tender of them, and reject the vse. Yea if at all they were delivered by our Church as *necessary in themselves* , or as *proper parts* of the service of God in which we vse them ; or, not as *meere Rites* of indifferent nature , and *moouable* at the Churches pleasure, and such as (were it not for Order, Discipline, & Peace sake in the Church) we might, without any offence to God, as well leaue, as vse. For though this Condition should not make void any one of the ten commandments, as did that of the Iewes, yet because it is contrary to the Law which forbiddeth all addition, to it selfe , that is, as *Chamier* saith, to bind the Conscience *per se*, by and of it selfe, we might not suffer that impietie to passe without contradiction ; nor, by our Conformity countenance such a superstition.

And as this is true on that hand, so is it on the other, that if any man, how holy, learned, or good soeuer, shall deliuer this tradition to men (not hauing any word of God for himselfe) *You may not weare a Surplice in Gods Service* , nor *make the signe of the Crosse at Baptisme on the childs forehead* , nor *kneele in receiuing the Lords Supper* ; for if you doe, you shall

first

sin against God, and dishonour him, and it will one day lye on your Conscience as a sinne: I may not suffer such a superstition without reproofe, nor yeeld any practise to the command or direction of this humane Tradition, for the very same reason. For, as it is superstition *de rebus medijs in utramq; partē statuere*, in things indifferent to make peremptory lawes on either hand, either that it must of necessitie be so done in obedience to God; or, it must not bee so done, for direct obedience to God, as the onely Lord of the Conscience: So it is my dutie, without partialitie on either hand, to shew my dislike of their contrary superstitions.

Nor can it bee said, that the one side doth vrge Conformitie more eagerly then the other doth Inconformitie. For they vrge Inconformitie directly for Conscience sake to God, and affirme, that it is *Ignorance*, or an *ill Conscience* in any man to vse them, or both: whereas the other vrge them not at all to be vfed for any Conscience sake, or necessitie in themselves, but onely for Conscience sake, because they are determined and imposed as matters of *Order*, and *externall government* by lawfull authoritie.

Indeed the Church-Officers inflict more grievous penalties vpon the refusall of these, as hauing authoritie of Law. But the other, at least some of them, inflict deeper wounds, by casting all men which *conforme*, out of the hearts & good opinion of all they can, as time-seruers, belly-gods, and what you will else that naught is. Nor is the *Suspension* of a Minister (in my conceit) a smarter stroake then the *suspension of the Lords Sacrament* from being received, vnlesse the gesture of *sitting* or *standing* may be yeelded to them.

I lament the pressure of either side (if it could be holpen) with all my heart, and yet must remember this proverbe, *Crudelem Medicum intemperans ager facit*, the intemperance of the Patient, puts the Physician vpon an harsh course of cure. The Lord God of Peace and Mercy, guide our hearts and minds in the way and study of truth and peace.



C A P. 19.

The Objection from Christs example,  
answered.

Opp. **T**He Arguments against Kneeling, taken from Christs Example, Table-gesture, I doasrous introduction, prohibition to fall downe before a consecrated creature, I confesse haue not moued me much. That which I desire to be satisfied in concerning this gesture, is, First &c.

Ans. If you had said, these Arguments had not moved you at all, I would of them haue said nothing. But lest they might at all sollicit your thoughts, I will say something of each of them in order.

As for Christs Example, if it binde to that gesture which he vied, then it bindeth to lying along. For what ever is to be done by paterne, must be cut iust to the paterne, or else it is not done so. For, that Christ did so eat the Pasceouer with his Disciples; and the Disciples so partake the Communion in that gesture which our Lord *non tam instituit quam retinuit in Cena*, not which hee instituted, but rather continued, is by all the learned on that si'e confessed. *Alcario Damasc. p. 745. Mr. Answ. Annot. in Exod. 12.* Amongst whom this is a rule, that such things as our Lord then did occasionally, are (*Alcario Damasc. p. 741*) no examples to vs to binde vs to the like, and therefore (say they) wee are not tyed to the night, or to after supper; or to unleavened bread; or to washing of feet, or to the sex, or number of Communicants: which is well sayd. But, say I, that gesture was as occasional as the rest: for it was the custome and Ecclesiasticall Ordinance of the Iewes, to eat the Paschall-Feast so, lying along on beds, in token of the rest which God had now giuen them in their owne land, which being a profitable Ceremony, our Lord himselfe observed it, and continued the vse of it in the Sacrament of his Body and Blood, though it was a gesture vsed in the Pasceouer; that he might reach vs, by his Example, not to bee scrupulous about gestures, but to conforme our selues to the lawfull customes of the people of God where we are. So, Christs Example is for vs.

*Vid. Raynold. in Censura de lib. Apochr. praef. 79. which Alcario Da. alloweth to be so, p. 748. and appeareth true ex locis. 13. 22, 23.*

*Vid. Tremel. in Math. 26 ex libro Talmudico. Scaliger. in Emendat. semporum lib. 6. pag. 334.*

## C A P. 20.

*The objection from a Table-gesture answered.*

*Altare Dam.  
pag. 743.*

2. **T**HE *Table-gesture* urged, doth crie downe the Argument from Christs *Example*. For if the thing required a *Table-gesture*, by nature of it selfe, then must we not ground it vpon any *examples*, but refer the examples to the *Table gesture*, as the ground thereof. Nor was that gesture of *discubitus*, lying along with the Iewes a *common table-gesture*, but vsed onely at the *Sacrifice*, or *Sacred Feasts*, saith *Altare Damasc.* which is much for vs, as intimating that it is comely and convenient in our feasting before the Lord, euen in the gesture of the body, or manner of vsing it, to shew and witnesse, that wee are not at a common Table; for the Iewes vsed this gesture freely at their *Sacrifice-Feasts*, not at their common supper or meales; and tyed themselves to it strictly onely in the *Paschall Supper*, that no other might then bee vsed, without breach of *their Constitutions*. This our Lord followed.

*Altare Dam.  
pag. 765.*

They which vrge this Argument most, confesse that it is not fit or lawfull to vse all other Formalities of a *common table* at the Lords Table. And therefore the vse of a common table-gesture, urged by some of them so far, as to say to *Receiue kneeling is not to receiue the Lords Supper*, is a most vnreasonable straine full of Faction, & not free of Superstition. For any gesture in case of necessitie, any comely gesture accompanied with manifest signes of Reverence, is, no doubt, *lawfull* in publike; and no one, by any *divine Law*, *necessary*: therefore determinable by the Churches of God, as an indifferent Rite. Doth Christ heed vs, whether wee take it *sitting, standing, or kneeling*? saith *Oecolampadius*.

*2. lib. fol.  
17.*

## C A P. 21.

*The Objection from Idolatrous introduction answered.*

**T**HE third Argument from *Idolatrous Introduction*, is a poore one; yea, if it were granted that Antichrist, euen in his



in his height, had brought in this Rite of *kneeling* when we receive, for *adoration* of the Sacrament. For his misapplying of that gesture to the honour of a creature, as if it were God, cannot make the use of the like gesture *unlawfull* to vs in the worshipping of the true God, who condemning all *bowing* before an Idoll, hath required it to himselfe in his externall seruice, though not with determination with what *kinde of bowing*. And if the Popes abuse of *kneeling* haue made *kneeling* *unlawfull*, then the Arrians abuse of *sitting* at the Lords Supper in neglect of Christ, and to shew themselves as it were his companions, should make *sitting* (not being *instituted* of Christ) to bee also *unlawfull*. Yet the Councils of *Cracovia*, *Udistania*, *Peterborne*, and *Seadan* (cited in the *Altar of Damasc. Latine*, pag. 751.) did not condemn *sitting* for this abuse of the Arrians, as *unlawfull* to be used in the Lords Supper, but onely dissuade all of their societie to use it, leauing to them as indifferent *standing* or *kneeling*. And, till of very late, those which spake most against our use of *kneeling*, were not so rash as to count it *unlawfull*; but onely, for the *abuse* or *perill* which might possibly ensue, *Inconuenient*. So Beza, so M. Cartwright.

2. But I deny that the gesture of *kneeling* when wee doe receive the Communion, was brought into the Church by Antichrist, i. e. the *Bishop of Rome*, as is pretended; or had any Idolatrous introduction, whatsoever may, since the introduction, haue befallen it.

The *Adoration* of the Sacrament wee know to haue beene brought into the Romane Church, after the determination of *Transubstantiation*. For that Decree was at the Council of *Lateran*, 1215. vnder *Innocent*. 3. But, *Adoration*, about the yeare of our Lord, 1226. But *Honorius* did not appoint the *Adoration* to be used in the act of receiving, but at the *Elevation*, when, say they, Christ is offered vp as an heave-offering by the Priest; or, when it was carried through the streets to the sicke. And to encrease the beliefe of Christs reall presence vnder the *Species* of the Bread, the Feast of *Corpus Christi*-day, and *Indulgences* were after graunted by two other Antichrists succeeding *Honorius*. But none of these

Lib. 3. Decret.  
tit. de Celebra-  
tione Missae.  
cap. Sancti. i. c.  
Tit. 31. cap. 1.

made any Decree for *Adoration* of the Sacrament, at, and in the very time of *receiving* it, but when it was *Elevated*, or *carried abroad* to the sicke, or in Pompe.

Alt. Damasc.  
p. 783.

2. Neither was the Decree of *Honorius* for *Kneeling*, to it or before it, but onely for *bowing of the body to it reverently*. As the Disputer against *Kneeling*, and *Aliare Damascenus* doe rightly obserue. But that *Aliare Damascenus* saith, this *bowing* to it was in *signe onely of veneration*, such as to *Images*, not of *divine Adoration*; that is, without reason, said and conceived onely in fauour of his fancied difference of *Veneration & Adoration*, made by the very outward signes or gestures. For the reason of decreeing *bowing* and not of *kneeling* to the Sacrament, could not bee because they would not giue *divine honour* to that which they beleued to bee God, but because the ancient Decree of *not Adoring* openly and solemnely on their knees, no not in prayer on the *Lords dayes*, and the Pentecost, would not permit the gesture of *kneeling* openly and solemnely to bee obserued in the Churches for *Adoration* of the Sacrament.

So that so long as that Decree for *standing* in their publicke seruice kept any life in it, there was no decree for *Adoration* of the Sacrament, by *kneeling* to or before it.

Indeed since that time the Church of *Rome* hath changed the gesture of *bowing* to that of *kneeling*: The Priest when hee hath consecrated each *Species*, and let them downe vpon the Altar, must now by the *Canon of the Masse* adore the Sacrament *Kneeling*. And so all the people must now doe at the *Elevation*, &c.

Thus wee confesse *Kneeling* before and to the Hostie, to haue come in by Antichrist, when midnight was vpon the face of the world, and Antichrist in his height. But wee waite for some euidence to proue, first that Antichrist brought in the Rite or Ceremony of *Kneeling* in the *Act* of *receiving* the Sacrament. And secondly, that *Kneeling* so brought in, was intended as any signe of *Adoration* of the Sacrament, or Christ as existent vnder the formes of bread and wine.

pag. 784.

*Aliare Damascenus* boldly telleth vs, that with vs, *Idem*

*ritum*



ritus, eodem momento, eadem forma, eodem actu usurpatur, quo apud Pontificios, adeo ut externa specie nihilum quidem differant, the same rite, in the same moment of time, in the same forme, in the same act is used, as is among the Pontificians; so that in respect of outward species or forme they differ not at all.

He forgetteth himselfe somewhat; for with vs, the Bps. or Ministers communicate *Kneeling*, as well as the people. But with them, the Pope, when himselfe performeth the office, receiveth *sitting*, as being a type of Christ, the Masse-priests receive *standing reverently*, by the Canon of the Masse. The people indeed receive it *Kneeling* as wee doe. But before the gesture of *Kneeling* can bee proved to bee of Idolatrous introduction by Antichrist after the *Transubstantiation*, as is urged, three things must bee shewed. First, that the Rite and gesture of *Kneeling* in the Act of receiving, is, and hath beene in the Church of Rome it selfe alwayes *Idolatrous*, i. e. done, or to bee done in Adoration of the visible Sacrament it selfe. Secondly, that some Pope did bring it in. And thirdly that, since the *Transubstantiation*: in all which, hee will be to seeke.

See Ordo. Rom.  
apud Bibl. Pat.  
Col. To. 8. pag.  
399. colum. 1.  
litter. B. Edit.  
Colm. 1618.

For granting that the people doe *Kneele* in receiving, (as did also the Priest, till such time as the doctrine of *Transubstantiation* begot the Canon of his *standing*, for feare of *standing ought*) I deny, that *Kneeling* in the very time of *Receiving*, was euer in the Church of Rome any Rite of, or for Adoration of the Sacrament it selfe, or any creature, and therefore not *Idolatrous*. I deny not the errour of their mindes concerning that they received into their *mouthes*. But I deny, that they euer intended Adoration of the Species, at that moment of time when they tooke it in their *mouthes*: But then turned themselves to God rather, to give him *thanks*, which was not vncomely.

My reasons are first, because it was neuer yet enjoyed by any Pope that they should then *Kneele*. Nor is this gesture of *Kneeling* any of the *Romane Rites*, nor so mentioned by Bellar. de Missa. lib. 2. c. 15. Nor in the Rubricke of the Masse-booke, which telleth vs of *standing, sitting, kneeling, bowing*

bowing and kneeling; and when they must bee. Nor euer mentioned by *Durandus*, or *Durantis*, who write of all the Rites and Ceremonies which are of vse by any institution in that Church, or haue beene. Secondly, because so often as in the Masse, *Adoration to the Sacrament* is to bee performed by Priest, or people, it is in plaine termes said, *let him or them then adore the Sacrament*. But it is not said so at the time and moment of receiving; but on the contrary, when it is carried to bee giuen to the sicke, the direction is, *to let him haue a sight of it, that hee may first adore it, if hee will*; which sheweth that they doe not esteeme any signe of reuerence to bee giuen for *Adoration* of the Sacrament when it is receiued, but only when it is on purpose looked upon. Thirdly, for that it is an incongruous thing in their superstition, to *Adore* a thing which is not higher then their *poles* when they adore it, because they cannot bee said to humble themselves to that which is lower then they can cast themselves. And hence Master *Adorison* telleth of one in *Sanoy*, brought in daunger of punishment, for doing his reuerence to the *Host* caried by, out at a window, when hee was higher then it, for this was *despicere Sacramentum*, to disregard or despise the Sacrament.

I conclude therefore, that it is impossible to proue, that the gesture of *Kneeling* at that moment of receiving the Sacrament, was in the very Church of *Rome* idolatrously intended to the Sacrament.

And as touching the *Introduction* thereof by any Pope, I also deny that to bee proued, or probable (if meaning) of kneeling with respect to the Sacrament in the very moment of receiving it. For there is not to this day, any decree of any Pope or Councell, so much as that it should bee taken *Kneeling* of all the Communicants, much lesse for *Adoration* of the Sacrament it selfe.

*Altare Damascenum* alleadgeth out of the *Romish Rituall*, *Postea ad communionem accedit, incipiens ab ijs qui sunt ad partem Epistola, sed primo si sacerdotibus vel alijs ex clero danda est communicatio, ipsi ad gradus Altaris genu flexis tribuantur: vel si commodum fieri potest, intra sepimentum Altaris sint à laicis distincti.*

*D. prauata  
Religionis O-  
rigo, et incre-  
mentū. Eden-  
burgi. 1594.  
pag. 75.*

*Pag. 723.*



*distincti, sacerdotes vero cum soli communicant.* Then hee goes to the Communion, beginning from those who are on the Epistlers side: but first, if the Communion bee to bee given to the Priests or others of the Clergy, let it bee administered to them kneeling at the steps of the Altar; or, if it may conveniently be done, let the Priests bee distinguished from the Laicks by being within the rails of the Altar, but then let the Priests communicate alone. Such another I find alleadged by M. Morison\*. And a third I remember in the Order of Salamanca for the Fryers. But all these concerne only the Clergy, who coming to receive so neere the Altar, are appointed to doe it kneeling on the greeces or steps of the Altar, which is done in veneration of the Altar, or of that which standeth thereupon, and not for Adoration to the Host when it is put into their mouthes, and is not given as a rule to all the people whercuer they communicate, or when it is communicated to them.

\* Quo supra.  
pag 69.

But it will bee perhaps objected, That the people of all sorts doe receive kneeling in their Churches. I graunt it, but I deny that euer it was by any Pope, since the Transubstantiation, deuised or imposed vpon them as a Rite or Ceremony to bee obserued in receiving. For then, wee should surely either find when, and by whom; or, at least, that it was done, or had not beene so before, which I doe not belecue that any man can shew.

And the reason why there neuer was any constitution made in the Romane Church for this gesture, was, as I conceiue three fold. 1. Because if they had made, til of later ages, such a Law, they had openly crossed the ancient Rite and Canons made against Kneeling on the Lords dayes and Pentecost, in any their tolemne worship of God. Therefore they rather liked to winke at the closer breach of that Canon, by such as out of priuate deuotion shoud kneele, when their turne came to receive, on those dayes of Station, then to crosse that by another Canon expressly. Secondly, because they found all men out of a generall deuotion and desire of honouring God in that Action, of themselves to kneele, they did not find any need, to require that to bee done, which

was universally done of the people, by an ancient *Custom*. And thirdly, because this which had beene obserued of old times, before their new conceit of a *Reall presence*, seemed to giue better testimony to that conceit, then if the Ceremony had been by themselves instituted. And indeed this we find, that when the doctrine of *Reall. presence* by *Consubstantiation*, began to get head, which was about 100 yeares before the *Transubstantiation*, the Patrons of that errour did plead the *Adoration*, which had beene generally obserued in the vse of the Supper before that (but with intendment of the same to Christ the Sonne of God, as *sitting in heauen*, and not as *existent in or with the bread*) to proue the *Reall presence* thereby. For <sup>a</sup> *Suarez* saith, as the *Reall presence* proueth the *Adoration a priori*, so the *Adoration* proueth the *reall presence a posteriori*.

a In tertiam  
partem Thomae  
Tom. 3. pag.  
781.

b. Alger. de  
Sacram. Almo-  
ro. lib. 2. c. 3.

Thus <sup>b</sup> *Algerus*, who liued about a hundred yeares before the *Transubstantiation*, or voydance of the substance of bread was resolued of; but yet, when a *Reall presence* of Christs body, in, and with the bread was apprehended; vrreth his matter, saying, *Cassa est veneranda sedulitas Adorantium. & Venerantium, &c.* the venerable sedulity of such as adore and worship is in vaine, if Christ bee not there: And after, *Wee Adore the Sacrament it selfe, Sacramentum ipsum adoramus tanquam diuinum quiddam*, as a diuine thing, and speake to it as to a living and intelligent thing. *O lambe of God that takest away the sinnes of the world, &c. Quia non quod videtur, sed quod vere est, Christum ibi esse credimus*, because wee beleue Christ to bee there, not in shew, but in truth. Wherein, howeuer hee doe peruert the customary fashion of the Church in receiuing this Sacrament *Adorantes* adoring it, referring it to the Sacrament it selfe; and misinterpret those words of the Canon, *O lambe of God, &c.* which were intended to Christ himselfe in heauen, and not as locally in the Sacrament, (as *Strabo* sheweth) vsed in the time of the breaking of the bread for the Communicants; yet thus much is manifest, that before his time the Church, as hee speaketh, generally did vse *Adoration* of Christ himselfe in celebrating those mysteries. And in his time, and after, before the *Trans-*  
sub-

W. Strabo in  
Bibl. patr. Co-  
lon. To. 9. p.  
961. i. c. cap.  
23. de rebus  
Ecclesiasticis,  
&c. Florus, a



substantiation, they did Adore Christ as coexistent with the bread, which perhaps gave occasion to *Anselm* (who lived eightie yeares before *Honorius*) to say that *Christians did adore their God, and then cate him*. For, at that time, the error of *Consubstantiation* had gotten strength, and they did as it were confine the locall presence of Christ to the bread once sanctified, at least in the Sacramentall vse of it, and did performe diuine honour to the Sonne of God as being therein. Not yet intending to adore that which was seene, but that which was taken to bee therein (*ut contentum in continente*) ineffably there, yet (*ibi*) there. The difference betwixt these and the former ages was, in this, That the former Ages did, in receiuing the Sacrament, adore Christ as therein mystically, as the signified thing is in the Signe, without any opinion of Christs bodily presence in the creatures themselves, or of alteration made in the substance, nature or forme of the creatures; whereas, that Age dreamed of a *Consubstantiation*, The following, did embrace that monster of *Transubstantiation*; and then, when all the substance of the visible creature was held to be gone, they did easily turne and content the Adoration to the visible things, as if there had beene now no substance of any creature left therein, but only the appearances of familiar creatures, vnder which, Christ himselfe was substantially; but inuisible.

Minister who lived ann. 860, in his Exposition of the Masse, Bibl. Colon. To. 9. pag. 304.

c Adoring, as *Aug* said, not that which is seene and perisheth, but that which is beloved, &c.

That there was this difference, the writings of the severall Ages will manifest to any diligent Reader; and among other things, this clause (which is kept, I confesse, still; though stripped of the sense it had) that, in celebrating or consecrating, the prayer was not made, that the Bread and Wine might bee made the body and blood of Christ in themselves, as is now fantasied; but, *Vt nobis accipientibus fiat corpus & sanguis Domini*, to vs receiuing of them they may become the body and blood of the Lord. Intimating that the Real presence of Christ (in a spirituall manner) is not effected in the visible signes; but, in and vnto the faithfull Receiver of them. And that all the conuersion and changing of the Bread and Wine was only in their vse, in that they were mystically, and in type, the body and blood of Christ, as the *Arke* was  
It.

*Ibenab*, as the *Roske* was *Christ*, 1. *Corinthians*, 10.

The *Adoration* therefore of *Christ* in the use of the Sacrament, hath alwayes beene in the Christian Church; First, without any reference of diuine honour to the *visible things* themselves as being really turned into *Christ*, or containing him within themselves. Afterwards, from the preuailing of *Guilzund* and other against *Berengarius*, and the truth, for a reall presence of *Christs* conioyned with the bread, they directed their *Adoration* to the creatures; but, not for the creatures or Elements sakes, but for *Christs* sake. At last came in the *Adoration* of the Sacrament or *visible element* of bread it selfe, as hauing no substance or materiall subsistence, but onely the naturall Body of *Christ* by vertue of *Consecration*, & by *Concomitance* wholly *Christ*, who is *God* to be adored for euer. In the first times and second, the adoration was onely in the use. For out of the Sacramentall use they did not beleue such a Reall presence: but, after the abomination of *Transubstantiation* once got the field, because there was then nothing of the creature supposed to be left, but the *Accidents*; and those, as *Bellar.* himselfe speaketh, vnited to the person of the Sonne of *God*. Then followed, that wheresoever that appeared, *Diuine honour* was held fit to be done thereto, as vnto the very Son of *God* incarnate, and certainly existent vnder those Species of *Bread* and *Wine*, as euer he was on the Crosse, or in the wombe of his mother; onely (for feare of frightening vs) hee is pleased to be there *invisible*, and as after the manner of a Spirit, but yet in his very true naturall body, the same that was crucified, say they. This most abominable *Idolatrie* followed indeed the *Transubstantiation*. But the two other sorts of *Adoration* of *Christ* in the use of the Sacrament went before this. The middle also was *Idolatrrous*, not *in obiecto*, in the object, as the last, but *interpretatiue*, because they conceived very *Christ* to be coexistent, then, with the sanctified Creatures; and as so, adored him, but not the *visible creatures*. The first *Adoring* was vndoubtedly lawfull, when the sanctified creatures were vnderstood to be the Body and Blood of *Christ*, not *in rei veritate*, as being changed the one into the other,



other, or one coexistent with the other, but in *significante mysterio*, in a signifying mystrie, as *August.* spake, made the Body and Blood of Christ, not by any alteration of their substance, forme, and nature, as *Theodoret*; but onely by their Institution and Deputation to that vse: and therefore were not the very Body and Blood of Christ, nor did exhibit the same (as was after dreamed) to the mouth and bodie of euery Receiuer of them, but onely to the *soule* of the true beleeuers, who receiued spiritually and by faith, *rem sacramenti*, the thing signified by the outward elements. For all that while, the adoration or diuine worship was directed only to Christ as sitting at the right hand of God in heauen, and that in the act of *Communicating*.

Hence the 1. *Nicene* Councell exhorteth, that men should not bee *humiliter intenti*, humbly intent to the things before them, but looke vp higher. Hence came into the Lyturgie, *Sursum corda*, lift vp your hearts. Hence many plaine speeches of Saint *August.* *Chrysost.* and others, that the Receiuers must, as Eagles, mount vp to heauen, and take hold of Christ there: Prepare *mentem non ventrem*, *fidem non dentes*, their heart, not their stomacke; faith, not their teeth to receiue Christ himselfe, and feed vpon him.

That Adoration preceded *Transubstantiation*, which was defined at the fourth *Lateran* Councell, *Ann.* 1215. I shew. In the 11 Centurie we haue in *Radulpho Decano Tungrensi*, the maner of receiuing the Sacrament set forth in these words: *Inclinatus autem dicit antequam communicet, Domine Iesu Christe qui voluntate patris cooperante Spiritu sancto, per mortem propriam mundum viuificasti, libera me per hoc sacro-san- Etum corpus & sanguinem tuum ab omnibus iniquitatibus & malis meis, &c. Cum distribuit, dicit, Corpus Domini nostri Iesu Christi proficiat tibi in vitam eternam, Amen.* The Priest bowing himselfe before hee communicates, saith thus: O Lord Iesu Christ who by the will of the Father, and the consecration of the Holy Ghost hast quickned the world through thine owne death, deliuer mee by this thy most holy body and blood from all mine iniquities and euils whatsoever, &c. And when hee distributeth the Eucharist vnto others, he saith, The body and blood

*Ann.* 1130.  
*lib de Canon.*  
*observantia*  
*proposit: 23.*  
*prope finem.*  
*Tom 11. Bibl.*  
*Pat. Colon pag.*  
*460. D. col. 1.*

blood of our Lord Iesus Christ bee available to thee vnto eternall life.

Anno 1090.  
Exrat. in Bibl  
Pat. To. 11.  
pag. 383. lit. B.  
col. 1. about  
the yeere of  
our Lord, 1090

In *Micrologo de Ecclesiasticis observationibus*, cap. XVIII. these words, *Orationem quam inclinari dicimus antequam communicemus, non ex ordine, sed ex religiosorum traditione habemus, scilicet hanc: Domine Iesu Christe qui ex voluntate patris. Item & illud, Corpus & sanguis Domini Iesu Christi, quod dicimus cum alijs Eucharistiam distribuimus. Sunt & alie multa preces, quas quidem ad pacem & communionem privatam frequentant: sed diligentiores antiquarum traditionum observatores, nos in huiusmodi privatis orationibus breuitati studere docuerant, potiusque publicis precibus in officio Missae occupari.* That prayer which, bowing our selues, we vse to say before wee communicate, wee haue not by any order, but by tradition of religious men: to wit, this, *O Lord Iesus Christ who by the will of the Father.* And this also, *The body and blood of the Lord Iesus Christ,* which wee say when wee distribute the Eucharist. There are also many other prayers which indeed men vse at giuing the Pax and private communion: but such as are more diligent obseruers of the more ancient traditions, haue taught vs to study breuity in such private prayers, and to bee rather busied in the publicke prayers in the office of the Masse.

These two witnesses, and especially the elder of them, *Micrologus*, who dyed aboue a hundred yeares before *Transubstantiation* was defined, tell vs these things. First, that beside the publicke solemne prayers, they had sundry private. Secondly, that they had a prayer which the Minister vsed to say *Inclinatus*, bowing himselfe immediately before hee receiued, and another for each Communicant, the same which wee haue. Thirdly, that those prayers were not *ab aliquo ordine*, by any appointment, but of the Tradition of deuout men. These testimonies doe proue that they receiued with Adoration, whether *Inclinati* bowing themselves in their bodies, or on their knees.

For men neuer knew till now (if any bee so blind to beleue it) that *kneeling* is any more a gesture of *Adoration* then bowing, *Inclinate capita Deo*, bow your heads to God,  
in



in *Crysostomes* Leiturgy was taken to be a posture of *Divine Adoration*, and not onely *Kneeling*. Well-tare *Vasquez* yet, *Vasquez de A-*  
*The externall tokens of Adoration, are bowing downe of the body, doratione lib.*  
*bending the knee, prostration, knocking of the brest, folaing of the cap 4. num. 36.*  
*bands, baring the head, censing, kissing, setting up lights, &c.*

But *Inclinatus* may agree to *Kneeling*, or to bowing downe; *Vide Synod.*  
 And like enough; that on the *Station dayes*, *Lords dayes* and *Pentecost*, they did rather bow, then kneele; I meane, the *Turonf. Can.*  
*publicke Ministers*; and *kneeled* on all other dayes when 37.  
 they were by Canon bound to pray *Kneeling*. In which  
 dayes they also did communicate, and therefore must needs  
 bee vnderstood to receiue it *Kneeling*; for when it was de-  
 livered, that prayer was said, *The body of our Lord, &c.*

Yea it is laid by *Amalaris*, who liued eight hundred *Anno 800.*  
 yeares before *Berengarius* his time, and therefore before the *Amalar. de*  
 decree for *Consubstantiation* or *reall presence* in, or with the *Ordine Anti-*  
 bread, That according to the *Order* of the *Romane Church*, *phonaris cap.*  
 in the end of the *Psalms* they vsed to say a versicle before *52. apud Btbl.*  
 the prayer, *Quam solennius facere genua flectendo sine vultum Patr. Colon.*  
*declinando in terram*, which wee are vsed to make *kneeling*, *Tom. 9 part. 1*  
 or casting downe our face towards the earth, whereby is *pag 411.*  
 manifest that at some prayers euen in *Easter weeke* (for of  
 that hee speaketh) they did vse indifferently *bowing downe*  
 of the head, or *kneeling*: and therefore did vnderstand the  
*bowing* to bee as much a signe of *Adoration*, as *kneeling*, and  
 that wee may as reasonably say *Inclinatus kneeling*, as it may  
 bee said *bowing*, or *bowed downe*.

The storie of *Plegilis* reported by *Rabanus Maurus* *Anno 800.*  
 (which is botchingly preeced to *Paschasius* his booke, *de corp.*  
*& sang. Domini cap. 41.*) Though the thing reported bee  
 like to be a fable, or else was a delusion of Sathan to helpe on  
 the doctrine of the *Reall presence*, which was then in brew-  
 ing; yet so much of it as serues our turne may bee well al-  
 lea'ged; Namely, when it is said, that when hee was in ce-  
 lebrating the *Communion* hee *pro more procumbere*, accor-  
 ding to custome fell on his knees, which sheweth plainly  
 that *after the consecration*, and *before the receiuing*, the  
 manner was that the Priest fell on his knees. For else  
 would

would not *Rabanus* haue said, *pro more procumbebat*.

These witnesses may (I thinke) serue to assure vs, that at that time, when the *Reall presence* was come into dispute; and after that, till the way of *Transubstantiation* was defined, They did vse to communicate with *Adoration*. And yet it cannot bee shewed that any Bishop of *Rome* did appoint it so to bee.

## C A P. X X I I.

*That in the most ancient times, before corruption of the doctrine of the Sacrament began, the Sacrament was receiued with adoring Gesture.*

NOW, for the more ancient times, in which the doctrine of the Sacrament was the same which ours now is, (as *Orthodoxus Consensus* most largely, and *Dupleffis de Missa* and others doe manifest;) I say with that learned Treatise *Dialecticon Eucharistia* confidently, that the Fathers did receiue the Sacrament Adoring; Adoring, not the Sacrament but Christ; and to shew this, I will begin as high as I can, and come downe-wards.

\* Cap. 14.

*Tertullian de oratione*\*, after Reproofe of other abuses about prayer, cometh at length to say, *Similiter de stationum diebus, non putant plerique sacrificiorum orationibus interueniendum, quod statio soluenda sit accepto corpore Domini. Ergo, deuotum Deo obsequium Eucharistia resoluit, an magis Deo obligat? nonne solennior erit statio tua, si & ad aram Dei steteris? Accepto corpore Domini & reservato utrumque saluum est, & participatio sacri filij, & executio officij. Si statio de militari exemplo nomen accipit (nam & militia dei sumus) utique nulla letitia, sine (not as it is printed, sine) tristitia obueniens castris stationes militum rescindit. Nam letitia libentius, tristitia sollicitius administrat disciplinam.* The like of the dayes of station, most thinke they ought not then to come to the prayers of the sacrifices, because station or standing is then to bee performed euen in receiuing the body of the Lord. But what then, doth the Eucharist discharge that deuout dutie (*scil.* of pray-



prayer) which wee owe vnto God, or rather doth it not more oblige vs to him? Shall not thy station bee more solemne, if thou stand at Gods Altar? By taking the body of our Lord and reseruing it (*scil. vncaten*) till thou come home, both duties may bee dispatched, both the participation of his holy Sonne and the execution of thy dutie. If station take the name from military fashion (for wee also are Gods army) verely nor either joy or sorrow happening to their tents destroyes the stations of souldiers. For joy doth more cheeretully administer discipline; and sorrow, more carefully.

The place is darke, and must bee opened, before wee can make vse of that Testimony, wherefore first we must know, what the dayes of station doe meane. \* Some take them to bee their set dayes of Fasting. But that cannot bee. For Tertullian himselfe doth difference them one from another, *lib. 2. cap. 4. ad uxorem*, where shewing the mischief and hindrances which a woman shall haue by taking an Infidel to bee her husband (as some then did in their second marriages) hee saith, *Ut si statio facienda sit, Maritus de die conducatur ad Balneas: Si ieiunia obseruanda sunt, Maritus eadem die conuiuium exerceat, &c.* Where *ieiunia* is not put as an explication of *Statio*, as if they signified one and the same thing: nor is *statio* put for the Vigils in the times of their fastings, as *de la Cerda* on that place, and *Bell. lib. 2. de bon. operib. cap. 22.* would haue it: for those Vigils (as the same *Cerda* and *Bellarmino* there confesse) were onely *de nocte* of the night, not of the day; whereas *Tertullian* speakes expressly of station as an act proper to the day time, saying; if a station bee to be performed, the husband may that same day lead her to the Bathes; if fastings bee to bee obserued, the husband may the same day hold a feast. That Glosse therefore of the Iesuites is but a dreame. It remaines then, that Station is v-  
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on this place,  
*num. 143. and*  
*151, 152.*  
*Bell. lib. 2. de*  
*bon. oper. cap.*  
*22. alig;*

Tertull. de Co-  
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3. Edit. Paris.  
Ann. 1624.

absolutely hindered by going to the *Bathes*: nor *Vigils* at all, by holding a feast in the day, if the *Vigils* were held onely in the nights. *Stationum dies* therefore were those dayes wherein (by a Tradition vniuersally receiued) they stood in prayer, and at all the solemne worship of God: of which *Tertullian* saith, *Diebus dominicis ieiunare nefas ducimus, vel de geniculis adorare*, wee hold it an heynous thing to fast on the Lords dayes; or, to adore on our knees: *Eadem immunitate a die Pascha ad Pentecostem usque gaudemus*, This immunity wee enjoy from Easter vntill Pentecost. This Ceremony of standing on those dayes, and of not fasting on those dayes, serued to expresse their beleefe and joyfull remembrance of our Lords Resurre&on from the dead. This is that which *Tertullian* calleth, *denotum Deo obsequium*, a deuout dutie (or seruice) vnto God. And that *Tertull.* in this place, by *Station*, where hee saith, *quod statio solvenda sit*, meaneth the very posture or gesture of standing, in the place alleadged; appeareth yet further in the words themselves, when hee saith, *Nonne statio tua sol minor erit, si & ad aram dei steteris?* shall not thy *Station* bee the more solemne, if thou stand at the Altar?

The *Communion-table* then is, after the phrase of that time, called the Altar. The *Sacraments* of Christs body and blood, the *Sacrifices*. The prayers vsed in that action, about the blessing or consecration of Bread and Wine to that vse, the prayers of the *Sacrifices*. All which, by the word [*Eucharistia*] there vsed, as it were expositiue, are manifest. Wherefore there can bee no other meaning of *Tertullians* words alleadged, but this: That on those dayes on which the solemne worship of God, was (by a Tradition called *Apostolicall*) performed standing and not kneeling; Many men, or most men [*plerique*] withdrew themselves, when they came to the celebration of the Supper, because the body of our Lord, that is, the *Sacramentall bread*, being taken of the Ministers hand, *The station*, i. e. standing must be dissolved, or left. And because standing on those dayes might not bee left (as they thought) therefore they rather left the Sacrament on those dayes, then they would breake the rule of standing on



in *Chrysostomes* Leiturgy was taken to bee a posture of *Divine Adoration*, and not onely *Kneeling*. Well-tare *Vasquez*, *Vasquez de A-*  
yet, *The externall tokens of Adoration*, are bowing downe of the *adoratione lib.*  
body, bending the knee, prostration, knocking of the brest, *cap. 4. num. 36.*  
folding of the hands, baring the head, censuring, kissing, setting  
up lights, &c.

But *Inclinatus* may agree to *Kneeling*, or to bowing downe;  
And like enough; that on the *Station dayes*, *Lords dayes* and *Pentecost*, they did rather bow, then kneele; I meane, the  
publicke Ministers; and kneeled on all other dayes when  
they were by Canon bound to pray *Kneeling*. In which  
dayes they also did communicate, and therefore must needs  
bee vnderstood to receiue it *Kneeling*; for when it was deli-  
uered, that prayer was said, *The body of our Lord*, &c.

Yea it is said by *Amalaris*, who liued eight hundred  
yeare before *Berengarius* his time, and therefore before the  
decree for *Consubstantiation* or *Reall presence* in, or with the  
Bread, That according to the *Order* of the *Romane Church*,  
in the end of the *Psalmes* they vied to say a versicle before  
the prayer, *Quam solemus facere genua flectendo sine vultum*  
*declinando in terram*, which wee are vied to make *kneeling*,  
or casting down our face towards the earth, whereby is ma-  
nifest that at some prayers euen in *Easter weeke* (for of that  
hee speaketh) they did vse indifferently bowing downe of the  
head, or *kneeling*: and therefore did vnderstand the bowing  
to bee as much a signe of *Adoration*, as *kneeling*, and that  
wee may as reasonably say *Inclinati kneeling*, as it may bee  
said *bowing*, or *bowed downe*.

The story of *Plegilis* reported by *Rabanus Maurus*  
(which is botchingly peece to *Paschasius* his booke, *de corp.*  
*& sang. Domini*, cap. 41.) Though the thing reported bee  
like to be a fable, or else was a delusion of *Sathan* to helpe on  
the doctrine of the *Reall presence*, which was then in brew-  
ing; yet so much of it as serues our turne may bee well al-  
leadged; Namely, when it is said, that when hee was in ce-  
lebrating the *Communion* hee *promore procumbebat*, accor-  
ding to custome fell on his knees, which sheweth plainly  
that after the consecration, and before the receiuing, the

Anno. 800.  
*Amalar. de*  
*Ordine Anti-*  
*phonaris cap.*  
*52. apud Bibl.*  
*Parr. Colon.*  
*Tom. 9. part. 1.*  
*pag. 411.*

Anno. 830.

mag-

manner was that the Priest fell on his knees. For else would not *Rabanus* haue said, *præmore procumbebat*.

These witnesses may (I thinke) serue to assure vs, that at that time, when the *Reall presence* was come into dispute; and after that, till the way of *Transubstantiation* was defined, They did vse to communicate with *Adoration*. And yet it cannot bee shewed that any Bishop of Rome did appoint it so to bee.

## CAP. XXII.

*That in the most ancient times, before corruption of the doctrine of the Sacrament began, the Sacrament was receiued with adoring Gesture.*

NOW, for the more ancient times, in which the doctrine of the Sacrament was the same which ours now is (as *Orthodoxus Consensus* most largely, and *Dupleffis de Missa* and others doe manifest :) I say with that learned Treatise *Dialacticon Eucharistie* confidently, that the *Fathers* did receive the Sacrament Adoring; Adoring, not the Sacrament but Christ; and to shew this, I will begin as high as I can, and come downe-wards.

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*Tertullian de oratione*, \* after Reproofe of other abuses about prayer, cometh at length to say, *Similiter de stationum diebus, non putant plerique sacrificiorum orationibus interueniendum, quod statio soluenda sit accepto corpore Domini. Ergo, deuotum Deo obsequium Eucharistia resoluit, an magis Deo obligat? nonne solennior erit statio tua, si & ad aram Dei steteris? Accepto corpore Domini & reservato utrumque saluum est, & participatio sacrificij & executio officij. Si statio de militari exemplo nomen accipit (nam & militia dei sumus) utique nulla latitia, sine (not as it is printed, sine) tristitia et ueniens castris stationes militum rescindit. Nam latitia libentius, tristitia sollicitius administrat disciplinam.* Likewise on the dayes of *Station* most men thinke they should not be present, at the prayers



ers of the Sacrifice, because the body of our Lord being taken, the Station is to be dissolved: Doth then the Eucharist dissolve the observance devoted to God, or rather *more oblige unto God*? Shall not thy station bee more solemne, if thou shalt stand even at the Altar of God? The body of our Lord being taken and referred, each is safe, both the participation of the Sacrifice, and the performance of that observance (*viz. of standing in prayer.*) If station take the name from the patterne of souldiers (for wee are Gods souldiery) verily neither joy or sorrow happening to the campe, dissolves the stations of Souldiers, for joy observes discipline more cheerefully, sorrow more carefully.

The place is darke, and must bee opened, before wee can make use of that Testimony, wherefore first we must know, what the dayes of *station* doe meane. \* Some take them to be their set dayes of *Fasting*. But that cannot be. For *Tertullian* himselfe doth difference them one from another, *lib. 2. c. 4. ad uxorem*, where shewing the mischief and hindrances which a woman shall have by taking an Infidell to bee her husband (as some then did in their second mariages) he saith, *Ut si statio facienda sit, Maritus de die conducat ad Balneas: Si ieiunia observanda sunt, Maritus eadem die convivium exerceat, &c.* Where *Ieiunia* is not put as an explication of *Statio*, as if they signified one and the same thing: nor is *statio* put for the *Vigils* in the times of their fastings, as *de la Cerda* on that place, and *Bell. lib. 2. de bon. operib. cap. 22.* would have it: for those *Vigils* (as the same *Cerda* and *Bellarmino* there confesse) were only *de nocte* of the night, not of the day; whereas *Tertullian* speaks: expressly of *station* as an act proper to the day time, saying: if a station be to be performed, the husband may that same day leade her to the Bathes: if fastings be to be observed, the husband may the same day hold a feast. That Glosse therefore of the Iesuites is but a dreame. It remains then, that *Station* is used in a proper not-figurative sense, to note some solemne act performed in the day time: and that *Statio* and *Ieiunia* are put for different things and the *station* is letted by carying her that day to the Bathes, Fast, by her husbands appointing of a Feast that day. Besides fasting could not bee abso-

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Tertull. de Co-  
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3. Edit. Paris.  
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absolutely hindred by going to the *Bathes*: nor *Vigils* at all, by holding a feast in the day, if the *Vigils* were held onely in the night. *Stationibus* dies, therefore were those dayes wherein (by a Tradition vniuersally receiued) they stood in prayer, and at all the solempne worship of God: of which *Tertullian* saith, *Diebus dominicis ieiunare nefas ducimus, vel de geniculis adorare*, wee hold it an heynous thing to fast on the Lords dayes; or, to adore on our knees: *Eadem immunitas a die Pasche ad Pentecosten vsque gaudemus*, This immunity wee enjoy from Easter vntill Pentecost. This Ceremony of standing on those dayes, and of not fasting on those dayes, serued to expresse their beleefe and joyfull remembrance of our Lords Resurrection from the dead. This is that which *Tertullian* calleth, *deuotum Deo obsequium*, a deuout dutie (or seruice) vnto God. And that *Tertull.* in this place, by *Station*, where hee saith, *quod statio soluenda sit*; meaneth the very posture or gesture of standing, in the place alleadged; appeareth yet further in the words themselves, when hee saith, *Nonne statio tua solennior erit, si & ad aram Dei steteris?* Shall not thy station bee the more solempne; if thou stand at the Altar?

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ON



on those dayes. Therefore they forbore : which can haue no reason but this, that taking the holy things at the Table *standing*; yet they vsed not to partake them, [*i.e.* eat the bread or drinke the wine] in any other gesture, then what was on the *station* dayes then forbidden, *Kneeling*.

And it is to bee marked that hee doth not say, *accepto corpore Domini statio soluitur*; but *soluenda sit*, *i.e.* when, after the taking of it (<sup>a</sup> as was then the manner) of the *Ministers* hands, they came to receive it into their bodies.

If the gesture then vsed, had beene *standing*, this scruple could not haue come into their minds : no, nor if it had beene *sitting*, for that, was not forbidden in all the solemn service of God on those dayes, but vsed, as appeareth in *Iustin Martyr*, in hearing the word of God read and preached. Onely *kneeling* was then restrayned, and that (say some) not onely in prayer, but in all the diuine service; *Tertullian* saith not, *de genuculis orate*, pray kneeling, but *Adorate* adore, as *Altare Damascenum* obserues : The people therefore, not daring to *kneele*, on those *standing* dayes, and not liking to receive the mysteries in any other gesture, then that of *Kneeling*, whereby they might the better shew their discerning of the Lords body, in the most humble gesture when they partaked the mysteries; chose on those dayes, on which they might not *Kneele*, to forbear the Sacrament, and to take it on other dayes, when they might *kneele* in receiving it.

That it was thus, the Remedies which *Tertullian* propoundeth, doe make yet more cleare. For hee, to perswade them not to absent themselves from the Sacrifice-prayers made at the *Altar* (*i.e.* the *Communion-table*) because of that; First telleth them, that their *standing* shall not bee taken away, but made *solemnior*, more remarkeable, if they shal stand at the Altar, & therefore they might come to those prayers as well as to others, and stand in them at the *Altar*, yea, and take the Lords body, *i.e.* as hee<sup>b</sup> elswhere expoundeth himselfe, the figure of his body, the bread; and not, *assumere*, not eat it at that time, but referue it and carry it away with them, and eat it at home in priuate, where they might

*Ann. 160.*  
*Tertul. de corona Milit. c. 3.*  
*Nec de aliorum manu quam presidentium sumimus. Edit.*  
*Par. 1624.*  
*In Tertull.*  
*adorare is Orare lib. de Oratione :* and the  
*1. Council of Nice* restraineth it onely to prayer. *Canon 20. iuxta Bini Edit. 1618.*

*Tertull. adversus Marcian. lib. 1. cap. 40.*

receine it *Kneeling*, which in the *publicke assembly* they might not then doe, in the *Station dayes*. This hee saith, *accepto igitur corpore Domini & reservato, utrumque saluum est, & participatio sacrificij & executio officij*, both are by this deuise provided for, both the *partaking of the Sacrifice*, i.e. the *Sacrament of Christs sacrifice*; and the *performance of that duty of not kneeling* in the *publicke worship of God*, on those *dayes of Station*.

And that they might see hee had no meaning to dissolve the *station*, or *standing*, he addeeth, that if the name bee taken from *Military fashion*, (as wee are *Christs Souldiers*) then the *standing* must bee observed, because *Souldiers* never left their *stations*, for any joy of good, or sorrow of ill successe: but still they kept their *station*, more chearefully if things went well, and more caretully, if ill. *Nam letitia libentius, tristitia sollicitius administrabit disciplinam.*

In summe, the people would not come to take the *Sacrament*, when they might *not kneele* in the *Act of receiving* or *partaking* it, and therefore forbore to come vnto the *Communion-Table*, and *prayer* on those *Station dayes*. *Tertullian* wishes them to come, though they might not then *kneele*, and to take the *Bread* in *publicke standing* at the *Table*, and *reserve* and carry it away with them, and receiue it at their owne houses, as they desired, *kneeling*. Thus should the *Eucharist* bee receined, and the tradition of *standing* on those *dayes* in the *publicke worship of God*, be also observed.

I allow not the deuise, but onely relate it: and out of it, doe (in my conscience) obserue, that the *Christians* then did, and before had vsed, *assumere adorantes*, to take it *adoring*, in reuerence, not to the *visible signes*, but the *internal grace*.

And this agreeth well with that aduise of *Origen*, given to every man, that when the Lord commeth to him in the *Sacrament*, bee, *humbling himselfe* should say as did the *Centurion*, Lord, I am not worthy that thou shouldest enter into my *mouth*: which words haue, (if not since that time, as *Durandus* affirmes, yet) for many ages, been vsed by the *Communicants* immediatly before the *receining*; or some other such

Anno 230.  
Origen Hom.  
in Diuersos.  
Vide Euseb. E-  
missen. Hom. in  
2. Domin. post.  
Euseb. al-  
leadged in the  
Tract of knee-  
ling, p. 195. by  
Rochester.



such like prayer, to which the Communicant said, *Amen.*

Now, that from that time of *Tertullian*, it was a common fashion to take (i.e. *accipere*) the holy mysteries in the public assemblies on the Lords dayes and Pentecost, and to carry them away, and use them privately in their owne houses, or elsewhere cuery day, *ante omnem cibum*, fasting, as *Tertullian* speaketh; or when they would, is manifest (if, any thing) in *Tertullian*, *Cyprian*, *Hierome*, and others. And, that they did in *private*, receive the same kneeling, or prostrate, and that with the approbation of the then Pastors, appeareth in the example of *Gorgonia*, and the applause of that famous Bishop who reporteth it, *Greg. Nazian.* who telleth, how for recovery from her sicknes and paine, after all other helpes in vaine used, shee went to the Church and Altar in the night, and there prostrate with faith before the Altar, &c. And having layd her head to the Altar, with like (that is, as is before expressed, with a great) crie and teares wherewith shee abounded, (like to that woman who of olde washed the feet of *Christ*) and professed that shee would not part thence, till shee had obtained cure, and afterwards had with this her medicine, (that is, of her teares, as *Elias Cretensis* expounds it) rinsed her whole body, and that if her hand had any where hid (or layd up, *ἐκκρυπτομένη*) any part *ἀντιμύκτων*, of the signes of *Christ*s precious body and blood, shee had mingled it with her teares (O admirable thing!) shee presently felt her selfe cured of her disease, &c. Which place I urge not, conceaiving that at that time shee did receive those holy mysteries from the hand of any Minister then administering the same vnto her, it being in the night season when shee is said thus to haue done; but that shee (in case shee had any where reserued any part of the mysteries formerly administred to her, and intended now *privately* to haue eaten and drunke the same in the night) could not but haue mingled them with her teares: and thence to shew, (as *Billius* also notes vpon the place) the ancient custome of those times to haue been this: viz. to reserue the Sacrament, and to eat it *privately*, as (saith the same *Billius*) *Tertull. lib. 2. ad uxorem* testifieth. For, would *Greg. Nazianzen* haue supposed her to haue layd vp any of those

*Tertul. ad uxorem.*

*Cyprian.*

*Hieronym.*

*Anno 380.*

*Greg. Nazian.*

*Orat. in laudem*

*Gorgonia. Edis.*

*Paris. 1609.*

signes of Christs body and blood, to haue made vse of them at such a time when thee was *privately* prostrate, and praying with teares at the Altar, if such a thing had not then been in vse?

This *reservation* might possibly bee begun before, by reason of *persecution*; or, for that reason the rather continued. But I conceiue, the either first or most prevailing occasion was this, that on the Lords dayes they might not receiue it *kneeling*, and their deuotion & ignorance together was such, that they held it not fit *assumere*, to take it, but *kneeling* or *prostrate*; not *adoring* that which was *seene*, as *Augustine* saith; and therefore not the *Bread* or *species* of Bread, but that which was *not seene*.

This abuse of *Reservation* was after marked in the church, and thereupon all men *condemned* as *accursed*, who should *accipere*, and not *sumere*, take it in the Church, but not at all partake it. 1. *Councell of Toledo*. And, by the *Casar Augustan Councell*, all men denounced *accursed*, that should take it, and not receiue (*assumere*) it (in *Ecclesia*) in their Church or place of their holy meetings.

The ancient Rite of *not kneeling* in their solemn or publicke prayers or worship on the Lords dayes, or betwixt Easter and Whitsuntide, still continued, often renewed by sundry Synods, and was in a manner vniuersally obserued. The people therefore that might not still carry the holy things out of the Church as they had vsed, but must partake them there, were *permitted*, rather then *appointed* to *kneele*, when they did *sumere*, and vse some priuate prayers: onely at the publicke prayers they *stood*. And the Ministers, though on those dayes they might not *kneele* at the *consecration Prayers*, (I mean about the Sacramēt) yet they performed them *inclinati*, bowing their faces towards the ground. And the con on people after they had taken the sacred things at the Altar or Communion Table, or otherwise, *standing*, betooke themselves to their priuate deuotions, first on their *knees*, and so *receiued the Sacrament kneeling* in their owne places, till that afterwards it was carried to them where they were; as, in the Church of *Rome* was the manner, at least, *Ann. 800*. See *Ordo Rom.* That



That this is true, appeareth in *Sozomen's* Historie of that woman, who being tainted with the error of *Macedonius*, yet to giue her husband content, (who threatned to leaue her if she would not receiue the Sacrament in *Chrysostomes*, the orthodox Church) went thither, hauing provided her selfe of some other bread from home; This woman therefore taketh the sacramentall Bread of the Pastors hand, and then kneeling downe as if it had been to prayer (saith *Sozomen*) conuayed that away, and put her own bread into her mouth, which, when shee would haue chewed, was turned into a stone: By astonishment whereof, shee discouered to *Chrysostome* all the matter. Let him that will and dare, censure the matter; namely, that there was no such miracle done; yet, that *Sozomen* hath so related it, no man can denie. And thence must needs appeare, that the manner of Communicants was so to doe, seeing shee that desired to bee thought to Communicate, did so no doubt, as others vsed to doe, outwardly, in Communicating. And this agreeth with *Chrysostomes* words, *Adora & Communica*, Adore and Communicate. Nor can this of *Chrysostome* bee put off, by the ambiguous and different meaning of the word *Adore*, as if it might (perhaps) onely meane *internall adoration*, which all men confesse to be necessary in that action. For, *Chrysostome* sheweth of what kinde of Adoration hee speaketh vually in this matter, namely, of *Externall*.

For in his seventh Homily on *Mathew*, he exhorteth (by Anno 400.  
the example of the *Magi*, or Wise men which came out of  
their owne countrey) to *Adore*, i. e. externally to come to  
the house of Bread. — But, to adore and honour the Sonne of  
God: warneth men, that they counterfet not as *Herod*, who  
said hee would come to adore, but meant to kill: and saith, that  
such like are they which having *Mammon* in their hearts, doe a-  
buse unworthily the Communion of the mystery: — who seeme to  
adore, but as much as in them is, kill him whom they feigne them-  
selues to adore. — He concludeth, \* *Timeamus igitur*, Let vs  
feare therefore, lest when wee carry the shew of suppliants and a-  
dorsers, we be indeed enemies. Let vs then when wee are about to  
adore, cast all things from vs, &c. In which passage, he plaine-

ly requireth so the outward adoration, as it should not bee separated from the inward; and shewes, that adoration, which euen Hypocrites might performe, must needs bee *onely externall*, and in the fashion (as he saith) of *Suppliants*.

The same *Chrysost.* Hom. 24. in 1. Cor. 10. exhorting (as he doth in his seventh Hom. on *Math.*) by the example of the *Magi*, to come *humbly to worship* (*Christ*, pleadeth that they haue more reason to honour his *Body* which is set before them on the Altar. For, that which is worthy of highest honour (saith he) I will shew thee on earth. For, as in the Courts of Kings, not the walls, nor the golden roofo, but the *Body of the King* sitting in his throne is the chiefest of all: So, in the heavens is that kingly body, which now on earth is set before thee to bee seene, &c. In which passage it is plaine, that hee calleth for such Adoration, as the *Magi*, performed to Christ lying in the cratch; not, because hee thought, the very naturall body of Christ to bee locally there vpon the Altar, which hee, euen there, affirmes to bee enthronized in the highest Heauens: But because the Bread is the very body of Christ in a mystery onely; for he could not else say, *It is to bee seene on the Altar-table*. Nor was this Adoration which he calleth for, intended *terminatiue*, to determine in the Sacramentall bread, or the species which appeared; or, in Christ as contained therein; but onely before the same, and by occasion thereof vnto Christ himselfe sitting in glory, as M. Perkins well saith. For, as *Augustine* saith, He that adoreth a profitable signe which God hath commanded, (marke well, that this makes no roome for Images which God hath not commanded) and understandeth the signification, doth not adore that which is seene, and perisheth, but rather that vnto which all such things are to be referred, of which hee after giueth instance in Baptisme, and the Lords Supper. This will not hold in Images, nor profit them who adore Christ as contained, and existent in the place, where had beene the substance of Bread and Wine, (as they say) indeed, is still; \* any more then for adoration of water in Baptisme. The Sacraments (saith Bishop *Jewel*) in that sort, i. e. in respect of that which they signifie, and not in respect of that which they are in themselves, are the flesh of Christ and are

*Perk. Workes*  
*Ann. 1609. Vol.*  
*2. p. 642.*  
*Aug. de Doctr.*  
*Christ. l. 3. c. 9.*

The baptized  
that were of  
yeeres did a-  
dore (whē they  
were baptiz'd)  
not Baptisme,  
but Christ.

\* *Jewel. Artic.*  
*2. Defence. pa.*  
*409. Edit. prim.*



so understood, and believed, and adored; but the whole honour resteth not in them, but is passed over from them to the things which be signified.

His meaning is, that no more is, or may be done, respectively to the Sacrament, then that which we call *Veneration*; that, which in strict sense, wee call *Adoration* or *divine worship*, is referred to God; of which two, the difference (as I have shewed) cannot alwayes, nor needeth to be shewed, in, or by the *outward gestures*, but is onely in the *distinction*, and *intention* of the minde. The people worshipped (saith the Text) *God and the King*. Where the *outward adoration* was one, as the word by which it is expressed, is but one; but the *Religious* and *Civill*, were distinct in the *minde, intention* and *reason* of either. 1 Chro. 29. 20.

Well saith Doctor Ames, That *veneration or reverence* is due to the Sacrament it selfe as Gods Ordinance, And that *Christ* is to be adored in the use of it, though not as inclosed in the Bread and Wine, or existent in the place of their substance. This digression is to cleare *Chrysostomes*, and the other Ancient Fathers meanings. Now, returne we to the *History*. D. Ames Antitibell. Tom. 3. disp. 37. art. 25.

C A P. 23.

The same shewed to bee the practise of the Church, in the time of Theodoret, Saint Augustine, and Cyril.

Theodoret, Dial. 2. hath this passage: *Neque enim, &c.* Anno 430. 23. Coccin. For neither after the Consecration doe these mysticall signes depart from their proper nature, for they remaine in their former substance, figure, and kind or species, and therefore are they both seene and felt as before. And yet are they understood to bee that which they are made, and are beloved and adored, as being the very things which they are believed to bee. This testimony sheweth plainly, that Theodoret believed neither *Transubstantiation*, nor *Consubstantiation*. Not *Transubstantiation*, for he denieth any change to be made by Consecration, either in the substance, forme or species: nor *Consubstantiation*, for he saith not, that in, or with those mysticall signes is that

which is beleened and adored; but that the signes themselves are understood to bee that which is beleened and adored, id est, to be that in a Myste, ie: For elte how said our Lord, *This is my body*? How Paul; *The rocke was Christ*? And yet Theodoret plainly sheweth, that there; not, Elements, but signes, i. e. Sacraments of Bread and Wine sanctified by the Will of Christ to that vse, are beleened and adored; not meaning, that the adoration should at all rest in the visible things, in which no reall change was made, but was referred to what they are, in their signification and vse, the body and blood of Christ, inseparably knit to the person of the Sonne of God, or Deitie in that Person.

*Lyr. adversus  
Iudaum.  
Dialecticon  
Euchar.*

*Aug. de Cate-  
chisandis ru-  
dibus. cap. 3.*

Thus was God worshipped in the Bush, as Lyræ saith; and in the Arke, as that learned man, forenamed; and it appeareth, *Psal. 95. 6.* to bee so. Thus Davids dauncing before the Arke, was, before the Lord, *2. Sam. 6.*

The signes (saith Augustine) are visible things, but invisible things are adored in them. He saith, that invisible things which are in them are adored, not as if hee had once dreamed of Christs being (*ibi*) there contained in, or under the species (for he often professeth, that Christs naturall body, where it is, is visible, and occupieth a place, or else could not be a body; and is now, and shall be onely in heaven, till he come to Iudgement) but that the Adoration is intended not at all to the Signes themselves, as they are visible things; but to Christ himselfe, which is not scene; who is in the Signes onely, *ut signatum in signo*, by vertue of a Sacramentall Relation, not by any Locall inexistence.

The same Theodoret, in *Dialog. 3.* reasoneth from the Adoration done outwardly to the Sacrament (though in Relation to Christ) thereby to proue that the flesh of Christ it selfe, being the flesh of the Sonne of God, is to bee Adored, saying; *How is the Architype it selfe base or contemptible, whose type is to be Adored and revered?* Where, first it is manifest that hee esteemeth and calleth the Sacrament but a type of the body and blood of Christ, which is the Architype, and therefore fauoureth not any reall Carnall pretence, but excludeth that: And yet, seeing, from the Adoration done to the



the type in reference to Christ the Archtype, hee so disputeth; hee plainly sheweth, that it was visuall and knowne to all men then, that such *externall Adoration* or *veneration*, was performed in the celebration of the mysteries vnto them as types, to bee passed ouer (as *Iewell* speaketh) to the *Archtype*, and not to rest in them. And hee that will interpret this Adoration to haue beene onely *internall* or *mentall*, must conclude, that to the very person of Christ, no *externall* Adoration must bee giuen. For how else will *Theodorets* Argument stand good?

That this was not alone in some places; or in the Easterne Churches, but in many or all; and in the West also, take we the Testimonies of Saint *Ambrose* and S. *Augustine*. They both, led with the *Latino* Translation, *Psal. 94. 6. Adorate scabellum eius*, in stead of *ad scabellum*; reading [Worship his foot-stoole] for [Worship at his foot-stoole] are troubled to thinke how that speech could bee right, when it was not lawfull to Adore any creature. And thinke you, these mean t to Adore the *consecrated Elements* as if they were no creatures? verely no, for *Ambrose* saith, that *they remaine the same that they were, and yet are turned to another thing*: that is, in *use*, and *mysterie* an other thing; but in their substance, still the same creatures. Vpon this, *Ambrose* first, and *Aug.* after him; and many others, after them, enquire what that same *foot-stoole* (in the *Psalme*) may bee, which men must Adore. They find in *Isay 61*. That the *earth* is called the Lords *foot-stoole*. Well, then men must worship the *earth*. But this they also abhorre, lest they should offend him that is Lord of heaven and earth. They then remember, that *Christs humane body* was *earth of the earth*, and that the same, as taken into the vniity of the person of the Sonne of God, was to be Adored for the *Deities* sake, to which it is inseperably vnit-  
ed. Here is the ground. But then, how shall wee Adore that flesh which is not present with vs? Hence *Augustine*: And because he hath walked in that flesh, and hath giuen vs that flesh to bee eaten vnto *Saluation*, and no man eateth that flesh vnlesse he hath first adored it, It is found how such a *foot-stoole* of the Lord is adored, and we not only shall not sinne in Adoring it, but shall

Anno 400.

shall sinne in not Adoring. But doth the flesh quicken or giue life? Our Lord himselfe hath told, commending (to vs) the same earth. It is the spirit that quickeneth, but the flesh profiteth nothing. And, *Ideo & ad terram quamlibet cum tu inclinas & prosternis, non quasi terram intuearis*, therefore when thou bowest or prostratest thy selfe to any earth, thou oughtest to behold it, not as earth, but look: at that Holy one, whose footstoolle that is which thou dost adore, for thou adorest for his sake; wherefore hee hath added here, *Quia sanctum est, &c.* In this large passage of Saint *Augustine*, it is manifest that his devise is, to forefend all Adoration of any meere creature, and to acknowledge the humanity of Christ only, though a creature, to bee capable of diuine Adoration, in respect of the Deity to which it is personally vnited. Therefore *Augustine* was no Papist, nor will his Testimony at all serue their turne, which worship any thing, that is not alio God, as the Man Christ is.

Beza therefore saith, that in *Aug.* time they did receiue, *Adorantes*: hee meanes kneeling, *adversum* *Heshusiu* p. 311  
b Reply to Bishop Morton, part. 2. cap. 22. to the testimonies of *Aug.* and *Chrysost.* Beza saith it ought to bee receiued both with internall and externall Adoration. *Quest. & Resp.* lib. *Quest.* 243.

But withall, the Text of *August.* doth manifestly shew, that Christ God and Man was adored of euery Communicant; before hee receiued the Sacramentall flesh of Christ in the Eucharist: And that this was, in *Augustines* iudgement, so farre from being a sinne, that it was a sinne not to doe it

But to this is<sup>b</sup> answered, that euery true Communicant must adore Christ before he partake him in the Sacraments, but that is internally by faith and loue, &c. This is true I confesse; but is so far from excluding the outward expression by some bodily signe of Godly reuerence, that it rather doth require it, that God may be worshipped in body and soule together.

But this must not bee pleaded, to void the Testimony of *Aug.* alleadged to proue externall Adoration before communicating. For first, the Text of the Psalm speakech of bodily worship, and therefore must bodily worship bee in *Augustines* eye, when hee would shew to what, or rather whom that worship, which the Psalm requireth, may bee tendred. Secondly, when hee saith, *Et ad terram quamlibet te inclinas & prosternas*, to whatsoeuer earth, i.e. flesh of Christ thou bowest and prostratest thy selfe, looke not on it as earth, i.e. as



i.e. as flesh, but looke to that holy one whose foot-stoole it is that thou dost adore, i.e. Looke to the God-head of Christ whose flesh thou dost Adore in the mysteries. It cannot therefore bee denied with a good conscience, that *Augustine* speaketh of outward Adoration performed by the bowing or prostrating of the body before the mysteries; not, to them determinatively, but in Relation to Christ himselfe, and that for his Deities sake. Which is also the same that *Ambrose* speaketh of the flesh of Christ saying (Which we adore in these mysteries) referring the Adoration not to the mysteries or signes, but to Christ which is represented to vs, and Sacramentally exhibited by them. One thing more I would haue to bee marked in *Augustines* words, that hee reckoneth Inclination of the body, as well as Prostration on the knee, to bee externall Adoration, as all men vse to doe; contrary to the new learning of *Altare Damascenum* which will haue kneeling a proper gesture of Adoration, not other bowings (such as wee vse in signe of reuerence to men;) contrary to Scripture and Common-sense.

*Ambr. de S. sacra-  
to lib. 5. c. 12.*

And this of *Augustine* agreeth with *Chrysostome*, who speaking of the adoration of Christ in the mysteries saith, that therefore the Deacon cryeth not, *incline capita*, bow your heads (which, in the Leiturgy bearing his name, wee find, *incline capita Deo*, bow your heads vnto God) after the consecration; not to God, as there contained, but represented.

*Chrysost. Hom.  
3. de incompre-  
hensibili natu-  
ra Dei.*

To the Testimony of *Augustine* I adde this, that the Christians in his time were taxed by the Heathens for worshipping *Ceres* and *Bacchus*. From whence is manifest that something was then done, which gaue them colour of that calumnation: For the times were not now, with Christians, as formerly, when the Heathens durst feigne any thing against Christ; as whom the Imperiall power did persecute. And to put the matter out of daunger, *Augustine* sheweth, that it was their manner, or Rite of receiving the bread and wine of the Lords Supper. *A Cerere & Libero dijs Pagano- rum longe absumus, quamuis panis & calicis Sacramentum nostro ritu amplectamur, ita patres nostri longe fuerunt a Saturni acis catenis, quamuis pro tempore prophetia Sabbathi vacatio-*

*Aug. contra  
Faustum Ma-  
richianum lib.  
20. cap. 13.*

*nem*

*nem obseruauerunt*: Wee differ wide from *Ceres* and *Bacchus* those Pagan Idols, although wee imbrace that Rite in receiuing the Sacrament of the Bread and Cup. So our Ancestors were farre from the chaines of the *Saturnian* heresie, although for the time of propheticie, they obserued the rest of the Sabbath: whereby it is plaine, that like as the Iewes obseruation of their Sabbath called *Saturnes day*, was the occasion that moued the Gentiles, yea and *Manichees*, to say that the Iewes worshipped *Saturne*; So the *Ritus*, the manner or fashion of the Christians receiuing the Sacrament of Bread and Wine, occasioned the malicious Gentiles to say, that they adored *Ceres* and *Bacchus*, as their owne Gods.

*Fulkes Answer to the Rhemists on I Cor. 11.*

\* *Cicero de natura Deorum*, who is such a foole as to beleeue that very thing which he eateth, to be God.

It is true, I confesse, which Doctor *Fulke* saith, that the Pagans did neuer worship Bread and Wine: and it is as true that they did not challenge the Christians for worshipping Bread and Wine. For the very \* Heathens counted it a madnesse in any man to worship that as God which hee did eat. This madnesse came into the world, with *Transubstantiation*. Wherefore the Pagans did conceiue, the Adoration vsed in receiuing the Bread and Wine of the Lords Supper to bee intended and done to *Ceres* and *Bacchus* their owne imaginary Gods, Gods (as they thought) of Bread and Wine: like as they tooke the obseruation of *Saturne-day* the Iewes Sabbath, to bee held in honour of *Saturne* their Idoll; as saith *Augustine*, the *Manichees* also did. And therefore this is a pregnant euidence, not for the Papists, that the Sacrament was it selfe adored, as being made a God, but onely for this, that they did then, *Panis & vini Sacramenta suorum amplecti*, receiue the Sacrament in that fashion and rite that the Gentiles used; which *Ritus* was, externall Adoration, referring it vnto Christ by them. The *Aliare Damascenum* would not haue vs thinke, that the Heathens had any more colour of occasion, then onely a solemne reuerent vsage of Bread and Wine. But this is but a shift, when *Augustine* himselfe hath told vs, that no man did communicate, but hee first adored. And wee haue, out of his words, learned how.

*Als. Damasc.*

*August.*

I will adde one Testimony more out of the *Mystagogick catechisme* of *Cyrill*, either of *Ierusalem*, in whose name it com-



commonly goeth, who lived *An. 370.* or *Iohn of Ierusalem*, vnder whose name, Master Robert Cooke saith, it was *Cooke in Com-*  
 marted, &c. and whole, that learned *Dupleffis* taketh it ra- *sur. 3.*  
 ther to bee, (as I for my parte doe not) who lived neere *An. 600.* In this booke, *Catechis. 5.* This Author after he hath *Dupleffis re-*  
 shewed in what manner the Bread should bee taken, saith, *sponse a Le-*  
*ne/q; de Eu-*  
 Then come to the Cupp of the blood, not stretching out thy hand, *roux, p. 421.*  
*vid. Causabon.*  
*Sed pronus & in modum Adorationis & venerationis, dicens,*  
 but bowing downe, and after the manner of Adoration or  
 veneration, saying Amen. Where it cannot bee denied that,  
 some prayer was vsed at the delivery, to which the Commu-  
 nicant said, Amen, which wee find currantly to haue beene  
 in vse long before, viz. *An. 251.* namely, when *Nonatianus Ann. 251.*  
 the intruding Bishop of Rome, in administering the Sacra-  
 ment to the people, *a* tooke euery mans hand betwixt his owne; *a Ensch. Hist.*  
 adjuring him that hee should not returne to Cornelius (the Bp. *lib. 5. cap. 42.*  
 (by right) then of Rome) and suffered no man to taste of the  
 mysteries, till (in stead of that, he should haue said, Amen.) hee  
 said, I will not returne to Cornelius. Secondly, we marke,  
 in *Cyrill*, that the Cup was receiued by each Communicant  
 with Adoration.

C A P. 24.

*A Vindication of Doctor Morton, that Reuerend Bishop  
 of Coventrie and Litchfeild, quarrelled by a  
 namelesse Replier falsely charging Doctor  
 Morton with abusing of Cyrill, Au-  
 gustine and Chrysostome in  
 this point.*

**V**Ve are come to about the 600. yeare. Now be- *Reply 2. part.*  
 fore I goe any further, I will take into conside- *cap. 3. sect. 25.*  
 ration the *Replie*, made against some of those Testimonies, *pag. 52. & 53.*  
 in a late intemperate and scoffing *Libell*, called a *Reply to*  
*Doctor Mortons defence, &c. part. 2. cap. 3. Sect. 21.* setting  
 downe his words.

The learned Bishop of *Chester*, to proue that, the Sacra-  
 ment

ment was receiued with some adoration, by bowing of the body, before the time of Honorius, hath alleadged Cyril, Augustine and Chrysostome. Let vs heare the Repliers Answer.

Repl. 1. I answer that the Question is here of Kneeling not of other gestures.

Ans. To which I reply, that the Question is, of Kneeling onely as a gesture of adoration; and therefore the prooffe of bowing for adoration, cometh home to the cause, though not to the word. And, it bowing to the Sacrament, bee not adoration, as well as kneeling, why doth himselfe cite and allowe Bale, Dupleffis, Iewell, Hospinian, and Zepper, affirming with one consent, that Honorius the third, was the Author of adoration of the Sacrament, who onely appointed the people reuerent bowing of themselues to it, at the Elevation, &c. As is in this Section, alleadged by himselfe.

Repl. 2. Answer. It is not now either enquired, what was voluntarily either spoken, or practised by particular men, but what was inioyned vnto Churches.

Ans. I reioyne. The Question is, whether the Sacrament was commonly receiued with adoration, before Transubstantiation was known, or thought off? This when wee proue by Records to haue beene so; Is it not a meere shift, to tell vs, that they enquire for a Decree, not voluntarie practise onely? As for that hee addeth [of some few] it is a blind. For, the Testimonies alleadged shew the ordinary custome of the Christian Churches, then. And if nothing will serue for prooffe but a Decree, then can they not proue Kneeling of the people in the act of receiuing, euer to haue beene in the Church of Rome. For they themselues, namely Costerus, \* maintaineth it, not as a Decree, but as an ancient custome continued (saith hee) from the Apostles time.

\* Coster. En-  
chir pag 353.  
Edit. 1590.

Let vs haue our measure, and then will appeare, that either wee proue Kneeling; or, in stead of it, adoration by bowing, to haue beene in the Primitiue Church; though not, to the Sacrament it selfe; as, since: Or else, that they can not proue any Adoration, by kneeling in the act of receiuing the Eucharist, no not in the Church of Rome. For neither of vs can shew a Decree, but onely a Custome. For, as for that  
which



which is alleadged out of the *Romane Rituall*; that, to the Clergie-men, kneeling upon the stayres of the Altar, the Eucharist should bee delivered, it doth not at all belong to the common people, who might not kneele there, at the Communion; and the kneeling in that case required, was respectively to the Altar, or things thereon, not to the Sacrament as then received. That this kneeling respecteth the place, the Altar, Crucifix, or host thereon, and not the partaking of the Sacrament, may appeare by this, that the Priest himselfe is tyed by the Masse-booke, to receiue *reuerentior stans*, reuerently standing.

See before in  
Cap. 10.

Repl. 3. Answer. These very places of Cyril, Augustine, and Chrysostome are usually urged by Papists for their Idolatry: the Defendant therefore doth not well in borrowing their Weapons to fight against vs Witball, for the Borrower is a servant to the Lender. But the Ceremonies themselves being borrowed of the Papists, it is no marvell if our Prelates bee beholding to the Papists for proofes to maintaine them by.

Ans. To this I rejoyne. 1. That the same testimonies are alleadged by the Papists wrongfully to proue their Idolatry. For, that Adoration which the Fathers professedly referred to Christ as sitting in heauen, the Papists transferre to the Sacrament it selfe, as being, in the substance, nothing but Christ, and whole Christ. 2. The Defendant borrowed not those Testimonies from the Papists, (who were not the Owners but Abusers of them;) but of the Fathers themselves, to whom (it is not vncomely to say) wee are debtors, and to God for them. 3. There is, by vs, nothing here said for maintenance of our Ceremonies, which wee suppose to bee maintainable so far, as not to be *vnlawfull* by the Scriptures. The poynt herein hand, was onely matter of fact, viz. Whether the ancient Churches received the Communion adoring, yea, or no? The salt-biting of the Bishop, (as borrowing proofs from the Papists maintenance of Papish ceremonies,) maketh nothing to the Answer of the evidence produced; but turneth the Readers mind, by a brackish gybe, from off the cause, to the persons of the Bishops, which is not plaine dealing.

Repl. 4. Ans. As for Cyril, I Doct<sup>r</sup> Fulke saith of one precept

precept of Cyrills about the Sacrament, extant in the same page, out of which the Defendant citeth his, Verely I tooke it for a meere superstitious precept, may not this bee also superstitious which the Defendant citeth? Sure I am, that about the Sacraments, and about the Crosse and Chrisme, there is much superstition taught in the Catechismes which goe under the name of Cyrill.

*Answ.* I reply, Something in Cyrill was superstitious, Ergo, this, is such an inference as the Replyer durst not affirme; and therefore onely asketh if it may not bee: which is answered with another [May it not bee no superstition?] But superstition, or not, is nothing (now) to the question, which onely is, Whether the thing was done or no? But this is the Replyers ordinary courte, to let the cause alone, and fasten vpon something else; as if, to say any thing after a man, were to answer him. But the Replyer hath more to say about Cyrill.

Repl. 2. I say, Cyrill is corrupted, both by the Defendant, and by the Bishop of Rochester, p. 183. For 1. the Greeke word *κνίω*, Rochester translateth it, [falling on thy face,] and the Defendant, [bowing of thy selfe] Whereas, though the word be many times used in such a sense, yet as Stephen (in his great Treasure sheweth) it signifieth properly a gesture of the eyes, which appeareth plainly by the words compounded of it, *ἀνακνίω*, *μεγακνίω*.

*Answ.* This Answer looks toward the matter. But what had the Replyer to doe with the Bishop of Rochester? Surely nothing, by the taske of his Reply to Bishop Morton, but that he had a desire to giue him something of his good will. The Bishop of Rochester alleadgeth not the Greeke text of Cyril, which (perhaps) he saw not; but, the Latine translation of him, which is, *Sed pronus & adorationis & venerationis in modum, dicas Amen.* If *κνίω*, be not well rendred, [pronus] in Latine, as it is; yet *pronus* may be turned (falling on the face) without corruption. For so Martial lib. 1. 88. *Et bibis immundam cum cane pronus aquam.*

At least it doth signifie a bending of the face downwards, as Robert Stephen obserues in his Latine Treasury, as contrary to



to supine. And this was enough to the Bishop of Rocesters turne; *Virorum cadauera supina fluitare faminarum prona.* Plin. l. 7. c. 17. But, the Bishop (then of Chester) turneth it, bowing thy selfe. What corruption is in that; vnkse he should haue laid bowing thy selfe with thy face downewards, which he meant, and so did Christ: for this gesture is opposed to stretching out of the hand. [not stretching out thy hand, ἀλλὰ κενῶν, but bowing thy face downeward,] and not (as the Replier) looking with the eyes downewards, which is no impediment to stretching out the hand, as bowing downeward is. But the word (saith hee) is many times used in such a sense. He should haue said, mostly: But if it be many times to vsed, why is the Bishop said to haue corrupted the Text? Forsooth, Robert Stephen saith, it signifieth properly a gesture of the eyes. Good, and doth not Rob. Stephen shew that it is frequently vsed for bowing downe of the face? And then, whether sense is fitter. the place must shew not the word; mistake there might haue been, but not corruption. But it is vtterly vnttrue, that Robert Stephen doth say, that κενῶν doth signifie properly a gesture of the eyes, κενῶν pronus sum, propendeo, inclino me, vel inclino caput, sum capite obstituto, demitto oculos, saith Stephen. Where, casting downe of the eyes, is the last, and onely made a secondary sense of the word, as following vpon the bowing downe of the head; and not the primary, and proper. Theretore the same Robert Stephen, in his Greek Concordance, rendreth it incuruo me, and in his Treasury, κενῶν inclinatus, supplex. But, the compound ἀνακένῶν, and κατακένῶν shew it? Cleane contrary. For, ἀνακένῶν is erigere se, contrary to κενῶν. So in Iohn 8. 89. where the words ὑποκύνῶν and ἀνακύνῶν are both vfed: the one not for looking downe, but for bowing downe to write on the ground; the other, not for looking vp, but, lifting vp himselfe againe. As for κατακένῶν, it doth signifie bowing downe, to looke into; as in Iohn. 20. 11. So that the Replier hath falsified his Authour, to make good his challenge: and the Bishop of Chester hath not corrupted Cyril. But, he will giue vs a reason why, in this place at least, κενῶν should onely be [looking downe.]

Repl. And that Cyrill respecteth the gesture of the eye, it is

G

very

very probable, because in receiving of the Bread, hee biddeth the Receiver first to sanctifie his eyes with it, and then to take it. In proportion whereof those words cited are used concerning the Cup, *κύμας*, &c.

Cham. de Ca-  
none lib. 9. c. 20.  
sect. 40. 41.  
Damas. Or.  
thodox. fides,  
lib. 4. cap. 13.

*Answ.* I answer. This probability is grounded vpon a mistaking of Cyrills words, which are not, that the Communicant should sanctifie his eyes, by looking on it; but, per contemplum, by touching of it, as Chamier saith, & the place it selfe. So Damasc. saith also, That they should put the mysticall Bread to their eyes, foreheads, and lips, &c. and then where is the Replyers ground? But he hath yet more to say.

*Repl.* And besides, Cyrill doth manifestly referre the Adoration and worship hee speaketh of, to the saying Amen. *κύμας*, καὶ ἑπὶ προσκυνήσεως καὶ σεβασματὸς λέγων τὸ ἀμην. i. e. Looking downe stedfastly vpon it, and saying Amen, in manner of Adoration and Veneration. What reason then had Rochester first, and Chester after, to apply the manner of worship and adoration vnto the bodily gesture signified in the word (*κύμας*)?

Disputat. Al-  
tare Damasc.

*Answ.* If the Adoration bee there referred to the prayer used at the deliuey of the Cup, in the very act of receiving the same; Then was there Adoration used (and that by Order not voluntarily) in the act of receiving, which is the point for which Cyrill was alleadged. Let them, in receiving, referre their Adoration to Amen; that is, vnto the prayer used at the deliuey, who will question them? But they rather condemne the use of any such particular prayer for each Communicant at that time; One, as a private worship in publicke; Another, as a mixing of severall worships; forgetting that euery Communicant performeth his private worship, when hee receiveth: And, that Bread and Broath, Creaime and Strawberries, Wine and Sugar agree not better in our bodily meates, then some acts of worship with other some, though not all. The people adored, the Priests blew with Trumpets, the Levites sang, and all this continued till the burnt offering was finished. Here is a mixture of priuate in publicke, and severall sortes of worship at the burnt offering.

1 Chron. 15.  
28.

2. The Replier hauing complained of two learned Bishops, that they had corrupted Cyrill, in their translations, doth



doth himselfe indeed corrupt him, when he rendreth *κῆρυξ* [*looking downe steadfastly upon it*] of which like sense of the word hee can giue no example, as if his griefe were not at mis-translation, but onely that any but himselfe should corrupt *Cyrril*.

3. The Adoration *προσκύνησις*, must needs bee referred to the gesture, for it denoteth the same, as all men know. And therefore the Bishops did right in referring it to the gesture required in the word *κῆρυξ*, of which this is a declaration in what manner they should *κῆρυξ*. The Replier is forced to put the words out of their owne order, to referre the Adoration to Amen, though it gaine him nothing.

Repl. 3. Seeing *Cyrril* hath no precept of bowing the body at the receiving of the Bread, he cannot be so interpreted, concerning the Wine, without imputation of superstitious aduancing of the Wine about the Bread.

Ans. I haue shewed before, that the manner was, when they had taken the Bread, to cary it to their owne places (I meane) in the Churches, where they went to the Table for it; and then, to receiue it kneeling apart. And this was (as I thinke) the cause, why *Cyrril* requireth Adoration when they come to the Cup, which they might not cary away from the Table, as they did the other; and not so, for the Bread, because that custome had settled that, long before: viz. that men did sumere *Adorantes*.

Repl. 4. Seeing *Cyrril* had such leisure to appoint his Communicants so many superstitious toies about the Sacraments, with particular description, as that hee should in taking the Bread, hold his fingers together, beare vp his right hand with his left, take it in the hollow of his hand so borne vp, taking great heed that no crume fall, &c. hee would surely more expressly haue spoken of Kneeling, if it had bene used in his time.

Ans. This followes not: for that being (as wee haue shewed) so ingrafted in the peoples hearts, to receiue the Bread into their mouthes, after some priuate prayers, Kneeling; There was no need to instruct them in that at all, and therefore *Cyrril* insisteth in the newer Inuentions about the Bread, in the manner of taking it at the Table.

*Cyrils* Testimony (wee see) hath put the *Replyer* to many shifts, and will not bee shifted off. As for his *Answer* to those alleadged out of *Augustine* and *Chrysostome*, viz. that they speake onely of *Internall Adoration*, though it haue some countenance from some men of excellent learning, yet it cannot stand with their expresse words, as I haue shewed before. Wherefore I may now goe on with some other witnesses of this point, That the *Communion* was received with outward *Adoration* before the *Transubstantiation*, or *Real-presence* (as they call it) was knowne.

C A P. 25.

More Instances shewing the Antiquity of  
this gesture of Adoring or  
Kneeling.

Ann. 530.

In Authentica  
de privilegiis  
dotum hareticum  
mulieribus non  
præstamus.

**A**Bout the yeare of our Lord, 530. *Iustinian* the Emperour made a Decree, that hereticall women should haue no dowrie. In this, hee describeth such as shall bee held meet Iudges of this matter (among other things, by this) that they doe in the Catholicke Orthodox Church receiue *sacro-sanctam & adorabilem communionem*, which very terme of *Adorable*, i.e. *venerable*, was, no doubt, giuen vnto it, because of their reuerend esteeme, and manner of receiving it, with outward *Adoration*, not simply (as often is said) to it; but, to *Christ*, in, and by his ordinance.

Ann. 580. as

Coccinus, but  
Poffe vine sets  
him higher,  
at 340.

Bibl. Patrum

Tom. 5 part 3.

pa 387 &amp; 388

Anno 595.

*Ioannes Climacus* grad. 23. thus, *Nam si mea sunt turpia illa & scelerata verba, quid est quid donum celeste suscipiens Adoro? quomodo possum una & benedicere, &c.* Which sheweth in mine apprehension, that the manner was to take the *Communion* adoring. *Remigius Rhemensis* (who lived in the end of the fifth Century, An. 589. as *Baronius* saith) in his Commentaries on 1. Cor. 11. 29. *Cam timore & tremore debemus accedere ad illud terribile Sacramentum, ut sciat mens reuerentiam se debere præstare ei, ad cuius corpus sumendum accedit.* Where, though wee haue not the name of *adoration*; yet, the reason of it, that by the very comportment of the body in comming to that dreadfull Sacrament, the mind might vnder-



vnderstand what is the internall reuerence due to him that giueth his body, the Sonne of God: whether *Kneeling*, or *Bowing*, comes to one.

C A P. 26.

*Instances of the practise of the Church about  
the eight hundred yeares af-  
ter Christ.*

**I** will adde no more, saue onely these obseruations, that how euer in thole dayes, the publicke prayers were generally performed on the *Lords-dayes*, and *Pentecost*, according to the twentieth Canon of 1. *Nicens* councell, *standing* and *standing upright*. Yet when they came to the prayers *about*, or at the consecration, the Ceremony was, that the Ministers did pray, *inclinantes se*, or bowing downe-wards with their heads and faces; *Etenim quod pronus Sacerdos mystagogiam faciat, id declarat eum cum solo Deo colloqui, unde & diuinam lucis apparitionem cernit, & ad splendorem conspectus filij Dei, exultare scit, & se subtrahit timore & verecundia, quemadmodum Moses quum Deum vidit in monte, ignis specie, perieret factus recessit & occultauit faciem suam, reuerbatur enim percipere a gloria Dei faciem.* For in that the Priest performes the mysteries *bowing of himselfe*, that shewes him to conuerse onely with God, whence hee sees a diuine apparition of light, and both cheeres vp himselfe at the splendor of the sight of Christ beholding him, and also withdrawes himselfe out of feare and modesty: Euen as *Moses* when hee saw God in the Mount, in the forme of fire, being afraid, retyred, and hid his face, because his modesty feared to looke vpon the glory of God face to face.

In the *Romane Church* (as appeareth in the Booke set out first about or before the yeare 800. mentioned by *a Amalar* who liued *An. 830.* called *b Ordo Romanus*) direction is giuen to the Bishop, when hee must *inclinare se*, bow himselfe downe in some part of the Canon, (as it was called) *of the Masse*, and when, the Deacons, and Subdeacons must *stare inclinati*, stand bowing themselves downe; when, *se*

*S. Germanus  
Arch Constāt.  
Rerum Eccle-  
siasticarum  
theoria. Bibl.  
patrum. Colon.  
Tom. 8. pag. 61.  
column. 1. et. C.*

*a Amalar. de  
Officiis Eccles.  
lib. 3. cap. 31.  
b Ordo Rom. in  
Bibl Patr. Co-  
lon. Tom. 8. pa.  
397 & 401.*

c *Amalar. de Ordine Antiphonarii lib. cap. 52. in Fib. Pat. Colon. Tom 9. part. 1. pag. 411.*

*erigere, erect or raise themselves vpright. c Amalaricus, de glorioso officio quod fit in Romana Ecclesia in Paschali hebdomada (in which the Canon was, that they should pray standing) mentioneth a prayer, Quam solemus dicere genua flectendo, sine vultum declinando in terram, which (saith hee) wee vse to say kneeling, or bowing our faces to the earth, as hath beene shewed.*

## CAP. 27.

*The former Instances were of times preceding those wherein the Doctrine of the Reall-presence was hatched.*

1. **I**T may not bee truly objected that, at this time, the Doctrine of the Reall-presence was settled in the Church of Rome; and that therefore, they now began to vse this bowing at the Consecration. For this Booke doth not shew what was then made, but what was also before that time the received fashion of the Romane Church.

2. Neither was the Doctrine of Christs Reall-presence in his naturall body, then received of that Church, howeuer *Amalaricus* himselfe muttereth something of it, whose error was then opposed and censured by a Synod held at *Carisiacum*, as is shewed by that most reuerend and learned<sup>a</sup> Archbishop of *Armach*. Doctor *Vsher*.

a *Answer to a Challenge p. 73 and 74.*

Yea, and *Paschasius Radbertus*, who liued somewhat later then *Amalaricus*, viz. An. 880. and did indeed teach the Reall-presence of Christs naturall body, in and with the Bread, which is *Consubstantiation*. (For of the Bread it selfe, he saith that, the body digesteth it [*Esti<sup>b</sup> corpus digerit quod extra est*]) which hee calleth still Bread, as well after as before Consecration; and affirmeth, that alone to profit nothing) yet this man confesseth, <sup>c</sup> [*Audui quosdam me reprehendere, &c.*], that his opinion was reprov'd of others as excessive and beyond the truth, &c. Whereby is manifest, that, as yet, it was but an error creeping into the Church, as appeareth by the confessed oppositions of *Bertram*, alias *Ratranus*, *Rabanus*, and others mentioned in the learned Answer of that Reve-

b *Paschas. Radbertus in Mat. l. 12. Tom. 9. Bib. pat. Colon. part 2 pag. 1202. colum. 1. c Ibid. p. 1201.*



Reuerend Bishop, *quo supra*. To which I will adde the  
 Testimony of <sup>d</sup> Christianus Grammaticus, alias Drushnarius, d Tom 9. Bibl.  
 in his exposition on *Math. 16.26*. [*Deditque discipulis suis pat. Colon part*  
*& ait, accipite & comedite, hoc est corpus meum*] Dedit disci- I. pag 914. co-  
 pulis suis Sacramentum corporis sui in remissionem peccatorum Flornet & vi-  
 & conseruationem charitatis, ut memores illius facti, semper hoc xit. Ann. 870.  
 in figura facerent, quod pro ijs acturus erat, non obliuiscerentur,  
 [Hoc est corpus meum] i.e. in Sacramento. & post. Sicut de-  
 nique si aliquis peregre proficiscens, dilectoribus suis quoddam  
 vinculum dilectionis relinquit, eo tenore ut omni die hoc agant,  
 ut illius non obliuiscantur: Ita Deus precipit agi a nobis, transfe-  
 rens spiritualiter corpus in panem (ut in margine, panem in cor-  
 pus) & vinum in sanguinem, ut per hac Deo memoremus qua  
 fecit pro nobis de corpore & sanguine suo, & non sumus ingrati  
 tam amantissima charitati. [And hee gaue it to his disciples,  
 "saying, take, eate, this is my body] Hee gaue to his disciples  
 "the Sacrament of his body for remission of sinnes, and  
 "conseruation of charity, that so they being mindfull of his  
 "act, might alwayes doe this in a figure, which hee was a-  
 "bout to doe; and should not forget it. (*This is my body*)  
 "that is, in a Sacrament, or mysterie. And after, lastly as  
 "if one going a journey should leaue some bond of loue a-  
 "mong his friends, on condition that euery day they should  
 "doe such a thing, that they might not bee vnmindfull of  
 "him: So God hath charged vs to doe, spiritually chan-  
 "ging (the body into bread: for so the margent hath it)  
 "bread into his body, and wine into his blood, that by  
 "these wee might remember what Christ hath done for  
 "vs of his body and blood, and not bee vngratefull to a most  
 "louing charity.

*Florus Magister* who liued An. 860. (as *Coccius*) wrote *Bibl. Pat. Tom.*  
 an Exposition of the Masse, wherein hee hath these words, I. part 2. pag.  
*Cum panis & vini creatura in Sacramentum carnis & sangui- 306. colum. 1.*  
*nis eius ineffabili spiritus sanctificatione, transfertur, manduca-*  
*tur Christus: Per partes manducatur in Sacramento, & manet*  
*integer totus in caelo, manet integer totus in corde tuo.* When  
 the creature of bread and wine is changed into the flesh and  
 blood of Christ by the ineffable sanctification of the spirit,

Christ is eaten : hee is eaten by parts in the Sacrament, and whole Christ remaines whole in heauen, whole Christ remaines whole in thy heart. Whereby is manifest that he beleueed not either *Consubstantiation*, or *Transubstantiation*, but a *Sacramentall eating* of Christ in the mysteries apart, and a *spirituall Communication* of whole Christ to the heart, euen as wee doe. Hence he there also saith, *Totum hoc quod in hac oblatione corporis & sanguinis Domini agitur, mysterium est; aliud videtur, aliud intelligitur, quod videtur speciem habet corporalem, quod intelligitur (hee saith not quod inest) fructum habet spirituale m* : All that is done in this oblation of the body and blood of the Lord, is a *Mysterie* : one thing is seene, another is vnderstood : that which is seene hath a bodily shape, that which is vnderstood (hee saith not which is in or vnder the bread) hath a spirituall fruit.

Yea, that then the Church of Rome did not beleuee any such *Reall-presence*, as after it did, may appeare by these Arguments.

1. That they did not vnderstand the *Bread* to bee made the *very body of Christ* by vertue of any words of consecration vsed by the Priest; but, by the *ineffable working of the Holy Ghost*, as *Florus* saith. And secondly, not the body of Christ in it selfe, but to the *faithfull Receiver*, to whom the *Holy Ghost* doth communicate the true body and blood of Christ *spiritually*, vnto life. Therefore was the prayer in the *Romane order* at the consecration (when none were present, but *Communicaturi* such as were to communicate) *ut oblatio fiat nobis corpus & sanguis Domini*, that the oblation may bee made to vs the body and blood of the Lord: not, *ut fiat*, simply that it may bee made, but (*nobis*, to vs) i. e. as is after expressed, *nobis accipientibus*, to vs the *Receivers*. They did not then, thinke the *Bread* to bee made the *Body of Christ*, in it selfe; and to gazers on but to the *faithfull Receivers*, [*Ut efficiatur fidelibus corpus & sanguis Christi*,] hat it may be made so to beleuers saith *Florus*. Indeed the *Romane Missall* retaineth still the word [*nobis*] and the words *quo a sumptimus* :] and vse them when the Priest alone communicates, making a solecisme betwixt the old words and the new

a Michrol. de Missa rite celebranda c. 14.

b *Florus* itid. quo supra.

prac-



practice. Thirdly, they did not thinke, that which they saw to bee the *Species of Bread and Wine*; and to have vnder that shew, the body of Christ; but that which they saw, to be the body of Christ, i.e. In a *mysterie*, *Cuius corpus ibi confringi videmus & credimus*, whose body wee see and beleue to be there broken saith *Micrologus*. So it was the body of Christ as they saw it, and saw it broken, which could not bee laid of his naturall body, but onely of the *mysterie* or *Sacrament* of his body.

*Quo supra cap. 18.*

4. They did not beleue whole Christ to bee in either *Species*, as must needs haue beene beleued, if they had conceited that his very naturall body had beene in, or with the Bread or Cup, or *existent* vnder the shewes of them: For *Florus* expressly saith, *Wee receiue him in the Sacrament per partes* by parts. And therefore, to teach the people, that howeuer in the Sacrament they receiue the body and blood of Christ apart, as communicating with him in his death; yet, whole and liuing Christ is spiritually communicated to their soules to giue them life. The *Romane Church* obserued this Ceremony, that at [*Pax tecum*] when the Bishop after the consecration, came to receiue sitting in his Seate, he breaking a peece of the Bread, and putting it into the Cup then held before him, said, *Fiat commixtio corporis & sanguinis Christi nobis accipientibus in vitam aternam*, let there bee a commixtion of the body and blood of Christ to vs receiuing it, vnto eternall life: meaning thereby, to signifie the vniuing of Christ's body and blood in his Resurrection, and to pray, that by vertue of partaking of Christ raised from the dead to dye no more, they which partaked his body and blood apart in the mysteries, might liue for euer. The words [*Et Consecratio*] are now found in the *Romane Order* aforelaid, but were not so (as it seemeth) in that copie which *Amalarinus* then followed. For he, out of that *Ordo Romanus*, reporteth onely these words, *Fiat commixtio corporis & sanguinis Christi nobis accipientibus in vitam aternam*; but no word of *Consecration*. Nor doth it fit the matter intended. For the Bishop did not meane to consecrate a Sacrament of Christ's Resurrection. And both the Bread and Cup were consecrated before.

*Ordo Rom. quo supra. pa. 401.*

*c Microlog. de Miss. Eccl. 14. Amalar. de offic. Missa l. 3. c 31. Expositio Missa Eccl. per Coccin. pa. 142.*

before. The present Roman Missall observeth the Ceremony of putting a parcell of the Host into the Cup, at that time of [*Pax tecum:*] but hath, without any great shew of change, altered the words, and to another meaning. For whereas it was onely said, *Fiat commixtio corporis Christi, &c.* which is in plaine termes, *Let the Resurrection of Christ profit vs to eternall life, who receive the Eucharist.* They have now made it, *Hac commixtio & consecratio corporis & sanguinis Domini nostri Iesu Christi fiat nobis, &c.* as meaning to teach that there is, in the very Sacramentall signes, or under them, a mixture of Christs Body and Blood made; and so a presence of whole Christ in every drop of wine, and crumme of the bread by *Concomitancie.* *Hac Commixtio fiat.*

Lastly, that the Romane Church did not then beleue any Reall presence of Christ, as brought under the Species, by the Priests, and formall words of Consecration, appeareth by this, that when the Bishop did consecrate, there was but one Chalice, or cup of wine before him: of which a little was after powred into other vessels of wine, to consecrate that for the Communicants, *Quia vinum etiam non consecratum sed sanguine Domini commixtum sanctificatur per omnem modum,* because the Wine that yet was not consecrated, but onely mixed with the Blood of our Lord, is sanctified altogether: whereas now, the Consecration is limited to certaine formall words, and to onely so much as the Priest intendeth to consecrate; because forsooth, no more can be made the Body or Blood of Christ then is at that instant, turned thereunto. Wherefore I now assume as manifest, that the Romane Church was not as yet, nor before the 900 yeere of our Lord, possessed of the dotages either of *Consubstantiation*, or *Transubstantiation*. And yet euen then obserued, vpon the *Station* dayes, when they might not kneele in publike prayer, yet at the Celebration of the Sacrament to bow downe themselves in those prayers (wherein they might not kneele) in token of their humble and reverend acknowledgement of the speciall grace of God, signed, sealed and exhibited to them thereby. And, that they likewise had care, in the act of receiuing, to discern the Lords Body reverentia  
singul-



*singulariter debita*, with reverence then specially due to it, as *Augustine* speaketh, no man can doubt. For therefore *Rhemigius* the Bishop of *Rhemes*, in *1. Cor. 11. 24.* &c. coupleth the consecration and participation in that respect, laying, *Quotiescunque accedimus ad consecrandum, vel percipiendum sacramentum muneris aeterni, quod nobis Dominus piissimus in memoriam sui dimisit tenendum, cum timore & compunctione cordis, omnique reverentia debemus accedere*: So often as wee come to consecrate or partake the Sacrament, &c. we ought to come thereto with feare and compunction of heart, and with all reverence. So also before him *Casarius Arelatenfis. hom. 12.* alleadged by the Bishop of *Rocheſter*, sheweth that during that Action the people were required to abide in the Church, *Humiliato corpore & compuncto corde*, with humbled bodies and compunction of heart. This reverend carriage *Wall. Strabo* sheweth to belong to *Decencie* and to *Order* required of *Paul, 1. Cor. 14.* which *Decorum* or *Decencie* being requisite *In singulis sanctorum operibus, tamen etiam atque etiam in sanctissimi sanguinis & corporis veneratione servari debet, &c.* in all workes of the Saints, much more ought it to bee observed in the veneration of the most holy body and blood of Christ, &c. and after, *Secundum ordinem autem, ut sanctificationem eorum a cibis ceteris longe distare sciamus*, It is according to *Order*, that wee may know that the sanctification of those doe differ farre from other meates. There hee treateth of the receiving of the Communion fasting, and proueth the fitnesse of it, from the respect of that *Decencie* and *Order*, in which it ought to bee received, and which requireth sober men. This man was so far from the thought of *Table gesture*, as he taketh it to belong to *Order* that the great distance betwixt this and common food, should be shewed in the *bodily receiving*. Yea hee calleth the very *Act* of receiving *veneration*, because it was received with veneration, like as *Paul* vnderstandeth *Prayer* by *bowing of the knee*, because that was the common gesture; For this cause doe I bow the knee to God, &c. So *Strabo* saith, in the veneration of the blood and body of Christ, in stead of [in the receiving] because it was not received but with

*Rhemig. vixit An. 590. habetur in Bibl. Patr. Tom. 5. part. 2 pag 887 Colum. 2. A.*

*Treat. of kneeling, pag. 195.*

*Wall. Strabo de veter Ecclesiasticis cap. 19*

*Ephes. 3. 14.*

with *veneration*; that is, *Externall Adoration* of *Bowing* or *Kneeling*.

C A P. 28.

*The second Observation in the practise of the  
Ancient Churches.*

**M**Y second Observation is, that to take it of the *Ministers hands*, and to partake, or receive into their *monthes*, was not alwayes the same; nor alwayes done at the same time, or in the same place. For they did for a long time take it at the Church, carry it home, and there receive it. And after the Councils of Toledo, and the *Cesar-Augustan Council* had tyed them to assume in Ecclesia, receive it in the Church, they did yet, in the Greeke Church, come vp to the Table, or Chancell, to take the Bread standing, but stayed not to eat it there, but carried it to their owne places, and there (after private prayer for themselves) did eat it kneeling, as (out of *Sozomen*) hath beene shewed. As for the Cup, because they could not take that away with them, as they did the Bread, they did receive that Adoring, as hath beene shewed out of *Cyrill*.

*Ordo Rom. quo  
supra. Tom. 8.  
Bibl. Patr. pag.  
403.*

*Lib. Sacrar.  
Ceremon. 2.  
pag. 181.*

*Disput. against  
Kneeling, and  
Altare Da-  
masc.*

And in the Roman Church, the Priests and Deacons called Ministers of the Altar, came to the Bishop then sitting in his Seat, kissed him, tooke the bread of his hand, and then went away in *sinistra parte Altaris communicaturi*, to the left side of the Altar to partake it, where there can bee no doubt whether they did kneeling, or no, if we remember what hath beene alleadged out of *Micrologus*. And as for the *Sub-Deacons* that were not allowed to goe to the Altar to Communicate, they came to the Bishops seat, kissed his hand, and tooke it in their monthes, but not in their hands, which any man must conceive to be kneeling, as the Booke of *Ceremonies* expressly affirmeth. The Bishop, and others at his appointment, carried vnto the people, in their owne places, and put it into their monthes, which I know not how they should well doe, without that the Receivers kneeled. So then the Testimonies brought by some men, to proue that they did of older times, receive it standing, are true for the act of taking,



in those times and places, of which their Authors speake; but not true of the act of receiving or communicating. That the Priest now receiveth standing at the Altar, and not kneeling, as of old; I conceive to be done for the feare of shedding. But it was not so before the Monster of Transubstantiation, I am sure.

C A P. 29.

*The third Observation in the ancient practises of the Churches.*

**T**He third observation is, that besides the *Solemne Common Prayers*, at which they might not kneele, but onely stand, in some of them inclinatur, bowing themselves, as at the *Celebration*. Both the Priest and people, had sometimes their *private devotions*, at which they might, and did vie to kneele, even on those *Station dayes*, and such kneeling was not taken to bee any breach of the Canon made for standing on such dayes, in *Prayer*.

The *Romane order* aforesaid sheweth, how the Bishop, addressing himselfe to the consecration, while the Quier sung, *Glorie bee to the Father, &c.* the hymne which giueth glory to the Trinity. *Pontifex concelebrat secreto orationem ante Altare inclinatus usque ad repetitionem*, the Bishop celebrateth a prayer in private bowing himselfe at the Altar vntill the repetition: not *stans inclinatus*; but absolutely, *Inclinatus* bowing himselfe. And that the Priest likewise immediately before his receiving did so, *Non ex aliquo ordine sed ex religionis traditione*, not by appointment but by tradition, wee haue before obserued out of *Micrologus*, de Off. Miss. c. 18.

This is (as I take it) the thing aimed at in that Decree of Alexander the third, who Poped Ann. 1159. somewhat before Innocent the third, or Honorius; which Decree is pressed by *Altare Damascenum*, to proue that neither the Priest in consecrating, nor the people in receiving were permitted, on those *Festiualls* to kneele. The Decree is this. *Diebus Dominicis & alijs precipuis Festiuitatibus, inter Pascha & quoniam.*

Pente-

*Alt. Damasc.*

*pag. 786.*

*Decret. Greg.*

*lib. 2 Tit. 9 cap.*

*quoniam.*

*Pentecostem genu-flexio nequaquam fieri debet, nisi aliquis ex Devotione velit facere in secreto. In consecrationibus Episcoporum, & Clericorum ordinationibus, consecrantes & consecrati tantum genua flectere possunt, secundum quod consecrationis modus requirit. Vpon Lords dayes and other chiefe Festivals, kneeling ought not to bee vsed: vnlesse any dispose to doe it priuately. In the consecrations of Bishops, and ordination of Ministers both the consecrators and consecrated may kneele according to that which the manner of consecration requirerh. You see (saith the *Altar of Damascus*) that the consecrating and consecrated, in Ordinations are excepted; but not, the Consecrator, nor Receiver of the mysteries, *Exceptio firmat regulam in casibus non exceptis*, an exception establissheth a rule in all cases not excepted. But this mans earnestnesse suffered him not to see, that there is an exception made, in this Decree, of kneeling out of Denotion in priuato, which might haue, and I thinke had respect to those kneelings both of Priest and people at the receiuing of the Sacrament, when they vsed priuate prayers; The Priest for himselfe, and people euery one for himselfe, as hee receined.*

*Ordo Rom.  
Tom. 8. Bibl.  
Pat. pag. 399.  
colum. 2. lit. D.*

And this kneeling could not be vnderstood a breach of the Decree of the first *Nicen* councell, for standing on those dayes at prayer; for, that was vnderstood of their *solemne publicke prayers*, made when all the congregation, in (as it were) profession of Christs *Resurrection*, were injoynd to stand. For after they once came to the deliuey of the Sacrament, vntill it was all finished, the *Antihemo* (as they called it) i.e. their singing by turnes, for the Communion was continued. So as there was, for that time, no *publicke office* of prayer in hand. And that the Decree of *Alexander* had respect vnto such *priuate deuotionary prayers*, is probable by the words of the *Glosse* in the title of that Decree, which is this. *In principis Festis, & intra Pascha & Pentecostem non fit solennis genu-flexio*: In principall Festiuals and betweene Easter, and Whitesuntide, there must be no *solemne Kneeling*: i.e. not of the whole congregation together. And this is yet made more probable, if not more then probable, by the words of *Wall. Strabo*, who saith, *Quibus horis & temporibus*, what houres

*De rebus Ec-  
clesiasticis cap.  
25. neere the  
beginning.*



houres and times, wee must pray without kneeling, *Intra publica officia, Canones ostendunt*, in the publicke offices the Canons doe shew. *In Dominicis Festis maioribus & quinquagesima iuxta quos Canones publice penitentes semper genua flectere debent*: Vpon more solemne Lords dayes and in the week before Lent, according to the Canons, the Penitentiaries do alwayes publickely kneele. Where we see, for our purpose two things. 1. That the restraint of *Kneeling* in prayer, is limited in *publica officia*, while they are performing publicke offices. 2. That *open Penitentiaries* were by Canon to *kneele* euen in those dayes, because that this gesture of one, two, three, or a few, was not held a breach of that other Canon which respecteth the assembly *joyntly*. And if, without breach of that Canon, the *open Penitents* might *kneele* then at the *solemne publicke prayers*, how could the *private kneeling* of each Communicant in his turne, bee vnderstood a breach thereof, when this was done while all the *publicke solemne prayers* ceased, and *hymnes* onely were sung?

## C A P. 30.

*The fourth Obseruation touching the same.*

**T**He fourth *Obseruation* is, that howeuer in the time of *Iustin Martyr*, *An. 150.* at least in some places, the Communicants appeare to haue *come vp to the Table*, and taken euery man his portion: yet *An. 200.* in *Tertullians* time, they tooke it not, but *ex Praesidentium manu*, from the hand of the Pastors. And that euer since, for ought appeareth, it hath beene deliuered by the Minister onely, or by his hands the *Deacons*, though *Altare Damascenum* like it not: And, as hath beene shewed, was alwayes deliuered with a *brisse prayer* forgoing it, which hee liketh not neither.

## C A P. 31.

*The fifth Obseruation.*

**T**He fifth *Obseruation* is, That in many (if not most) Churches through the world, they did celebrate the  
Com-

Communion, euery day. Which as a thing vndoubted of, I forbear to proue.

## C A P. 32.

*The last Obseruation together with Answers  
to the Obiections made against  
Kneeling.*

*Synod. Turon.  
cap. 37.*

**T**HE last Obseruation is, That on all other dayes, saue the Lords dayes and Pentecost, they were, by Order, to make all their prayers, *fixis in terram genibus, kneeling* both in *Tertullians* time, and so along. Now, if by Order, they then prayed *kneeling*, and a prayer was made for each Communicant at the time of *deliuery*; and he for himselfe, at the receiving had a short prayer; who can perswade himselfe, that they did not on all those dayes receive it *kneeling*? And if it bee, (as *Altare Damascenum* saith it is) most like that they received it on those dayes; as they did, on the Lords dayes: Then say I, that on the Lords dayes also, they did receive it *kneeling*; And, on the weeke dayes were bound so to doe, by that Decree which required them to *kneele in all their prayers*, consequently. That there is not to bee found any Decree for the gesture of *kneeling in the Act of receiving*, no not in the *Romane Church*, before, or after the *Reall presence*, nor yet in the *Greeke Church* (where yet they vied to *kneele*) doth manifest both the Antiquity and vniuersality of this Ceremony, which out of a common notion of all Christians (that in partaking of the body and blood of the Sonne of God, it was comely for them to expresse, *reuerentiam singulariter debitam*) did make it selfe a Law vnto them, without any Decree, as out of *Tertullian* I haue shewed before.

And therefore, against *Altare Damasc.* I say with Master *Beza*, that this gesture of *Adoration in receiving*, was in use and state long before the *Reall presence* was hatched; and was taken vp by the brewers of that Dreame, and pleaded as an Argument for the *Reall presence*, as if the worship intended to the person of Christ sitting in Heauen, had beene alwayes meant to him as contained in the Bread and Wine, or  
shewes



shewes thereof; which is so professedly manifest in *Algerus*, *Bibl. Parr. Colon. Tom. 11.* who lived anno 1060, as nothing can bee more. *Cassa enim videtur tot hominum huic Sacramento ministrantium, vel adorantium veneranda sedulitas, nisi ipsius Sacramenti longe maior crederetur, quam videretur veritas et utilitas; Cum ergo exterius quasi nulla sint quibus tanta impendantur venerationis obsequia, aut insensati sumus, aut ad intima mittimus magna salutis mysteria:* the venerable diligence of so many both administering and adoring this Sacrament, seemes vaine, vnlesse the truth and profit of the Sacrament were not beleeued to bee farre greater then can bee seene with the eye: Seeing therefore those things which appeare outwardly, are almost nothing; either wee are sencelesse in bestowing so much adoration vpon it, or else wee dee looke vpon some internall mysteries of great saluation in it: which though it was no good argument, yet it was an *Argument* for defect of a better.

I therefore conclude, that *Kneeling in the act of receiuing, was not brought into the Church by Antichrist; nor euer was yet strengthened with any Papall Decree; but hath been made a foot-banke vnto that Antichristian monster of Transubstantiation,* onely by mis-interpretation of it, by such as sought out all meanes, and laid hold on any colourable thing, that might suckle the monster of their braine, when it was once borne. *Beza* therefore, and other Churches which line pell-mell with the Popish, where Idolatry is openly in the streetes committed, in *bowing to a piece of Bread*, as if it were nothing else but Christ himselfe shifted into a new suit of apparell, had reason enough to forbear this gesture in their Churches: and to dissuade it, as a thing which *had bene*, and therefore *may bee dangerous*. And therefore *Beza* doth no where condemne the use of it as in it selfe *vnlawfull*, but onely defend the Churches which, in respect of the perill that might ensue, or out of a desire to roote the *Bread-worship* out of the mindes of men, doe decline the use of this Ceremony.

And this (what euer that fiery, though learned man, which compiled *Altare Damascenum*, say to the contrary)

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was

*Bibl. Parr. Colon. Tom. 11. part. 1. pag. 435 colum. 2. Vel de Sacramento lib. 2. c. 2*

*Beza Epist. 12 & aduersus Heshusium in Opusculis pag. 311. & quest. & respons. Quest. 243. Edit. 1570*

Harm. Confess  
Edis Genen.  
16. 1. Sect. 14.  
pag. 120.

was the judgement of all those Divines, who, in the name of the French and Dutch Churches, made certaine observations vpon the Harmony of confessions set out at Geneva, in Beza his time, An. 1581. For in their fourth Observation vpon the confession of Bohemia. in Sect. 14. Confess. de Cana; and on these words, *Populus autem fidelium vñtissime in genua procumbens hoc accipit*, the faithfull most vñally receiue it kneeling on their knees; say thus: *In hoc etiam ritum suam cuius Ecclesia libertatem saluam relinquendam arbitramur: non quod per se hunc morem damnamus, (cum hac cautione de qua modo diximus observatione quarta) sed quoniam ad apostatizandum ex animis euellendam, praestitit plerisque locis eam ceremoniam aboleri, in ipsorum signorum sumptione, de qua vid. supra obseruat. 1. ad Helueticam priorem.* In this rite also, we leaue each Church to her owne liberty; not that wee condemne it simply as euill in it selfe (vsed with caution giuen in our fourth Observation) but for the rooting of Bread-worship out of mens minds, it is better that in most places it were casheired, &c. Where is manifest that they judge this Ceremony, in it selfe lawfull; and therefore leaue all Churches to their owne liberty, only with caution, that it bee not vsed as any meanes to cherish the Bread-worship. For which, both the Articles of our Religion, and the Declaration related before, haue put in good caution. As for the rest, they doe rather make a good defence for such Churches as do forbearo it, then at all condemne any that vse it.

And *Dialecticon Eucharistiae* printed and published with the second volume of Beza his Workes, and in his life time, at Geneva, Ann. 1570. saith, *Veteres Eucharistiam cum summa reuerentia & magno honore tunc tamen ab idololatria fuisse, quod nobis etiam, antiqua disciplina renouata & catechismi forma restituta, contingeret.* The Ancients receiued the Eucharist with all reuerence and great honour (that is, as hee saith on the next page, *adorantes*, adoring it) and yet were free from all Idolatry, which also wee might doe, by recalling the ancient discipline, and restoring the forme of catechisme.

The Bread-worship was brought in by Antichrist indeed, and was as Coster. (though to another purpose) saith, the

grea-



greatest idolatry that euer was in the world, if the Bread bee not turned into the true and naturall body of Christ; as, vpon my soule, it is not.

This Ceremony was not brought in by him, but turned from the Creator by an horrible blindnesse, to the creature; from which, if wee returne it to the true owners of all religious Adoration, shall this bee our sinne, or theirs that will needs condemne vs? I lament to see the transport of Passion of such as say, the Formalists seeme to beleue the Reall presence in the Elements; which, if it bee true, God will iudge vs; if not, hee that accuseth falsely is guilty of that which he objecteth as a slander; and by the law of God, to beare the same punishment.

Object. There remaineth the last Objection, viz. That it is not lawfull to kneele before a consecrated creature; Ergo, not to kneele in receiving the Communion.

Ans. The Antecedent is not simply true. The consequence will not hold, if the Antecedent were absolutely true; therefore, the Argument failes. The humane nature of Christ is a consecrated creature, and yet was it lawfull to bow before it, as the flesh of God.

The Arke of God, the Temple, the Holy Mountaine, the Altar of God, were meere creatures consecrated of God. So was the Bush Cloud, the fire which came from heauen, for that present vse. of them: yet the people of God (as hath beene said) bowed before them, worshipping not the creature, but the Creator; and that they did this lawfully (though it was not so commanded of God) wee haue heard out of *Aluaro Damascenum*, and are well assured, out of the Scriptures, *Psalm. 99. 6. 8. &c.* The termes therefore of bowing before must bee stated in some certaine meaning to make the Antecedent true.

1. Bowing before, is sometimes, onely bowing downe, when a thing is before vs; and is in sensu diuiso, in a diuided sence; when the bowing hath no intendment to that thing which is before vs. And thus when euer wee bow downe, wee must needs bow before some creature; consecrated, or not, maketh no difference in this Notion.

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3. Bow-

2. *Bowing before a creature*, is in *sensu conjuncto*, in a conjunctive sense; and is twofold, first when the creature is respected only as *obiectum a quo*, the object from which, not *ad quod* to which we take occasion to bow, by occasion whereof wee bow our selves not at all to the consecrated creature, but vnto God who hath sanctified the creature to bee a *signa* of his presence, or *speciall grace*, of which sort are the instances giuen, and this is also lawfull.

Minutius Felix in Oct. apud Arnobium.

3. *Bowing before*, is also sometimes bowing to the creature, *i. e.* to determine the Adoration in the creature, whether for it owne sake, or in Relation to something else, as the Papists mostly professe their bowing to bee done to their Images of Christ, &c. And to the very *Species* of bread and wine, as vnited or conjoynd to the person of Christ. And thus to bow to any consecrated creature, or before it, is Idolatry; and so it is, to *bare the head*, or *kisse the hand*, as the old Idolaters did when the Image of Serapis passed by them. He that shall charge this Church so to bow to the consecrated creature, either for it selfe, or for Christs sake, shall apparantly slander it. See before the Churches publicke Declaration.

But suppose it were vnlawfull to bow before a consecrated Creature, respectiue to it as an occasionall object onely: and to make the Antecedent thus; It is vnlawfull to bow downe to God before any Consecrated creature, respectiue as an object, from whence wee take occasion to bow: yet will not the Consequence hold, that therefore it is vnlawfull to receiue the Sacraments kneeling. For it is not ordayned, nor understood in this Church, that the Kneeling hath any respect vnto the Consecrated Creature, so much as *Obiectum a quo*, but onely hath a respect vnto the Declaration of our humble acknowledging the benefits internally communicated to the worthy Receiver. And therefore there is no shew of Adoration made before the Consecrated creatures, when they stand on the Table before vs, or at any time else; but onely we kneele in the act of receiuing them. Nor doth the Minister come alwayes before, but more vsually on the one side of the Communicants disposed in their Seats. The Signes there-



therefore are but *accidentally* before the Communicants, when they *receive*; that is, for the reason of the *Distribution*, and not of purpose brought before them, to take vp any *Adoration* by the sight of them vnto God.

*Aliare Damascenum*, taking it for graunted, that *Wee* adore Christ before the holy signes occasionally as before objects *à quo*, telleth vs, that this is all one with that Image-worship, which some of the learned Papists, as *Durandus* and *Holcot*, &c. doe allow, who would not haue the *Adoration* at all referred to the *Image*, but to the *Prototype*: And, to maintaine his flander, is content to say, that *their Images also are consecrated*. Wherein, beside his mistaking of our *Kneeling*, hee commits two faults; one, when hee equivocateth in the tearme *Consecrated*, as if Gods consecration, and that which is meere of men, were alike. A second, when he compareth Images of Gods making and institution, with Images made by the lust of men against Gods forbidding.

One man, at the Baptisme of his Childe, will make a Prince to bee one of his Witnesses, or as wee say, *Gossips*; and without asking him leaue, hee sets out a Deputie, and obserueth him with State in reference to the Prince. Another hath the Graunt of the Prince of such a fauour, the Prince designeth his Deputie to represent his Person, that Person is served in State, as if hee were a Prince, not to honour him, but the Prince whom for that time hee personates. Are these two Cases alike warrantable, or alike blameable? Such is our Case: the Papists without leaue make a Crucifixe; and, to the honouring, not of the Crucifixe, but of Christ crucified, doe suite and seruice thereto, or before it *respectively* to it as a type: wee haue the *Image* of Christ crucified in the *Supper*, by his owne appointment, wee doe our homage before them, not as Creatures, but as his *deputies*, *Sacraments*; nor, at all to them as they are Creatures, but by occasion of them, or by them to Christ whose they are. Is this all one? This I speake *ex Hypothesi*, supposing, not graunting that wee doe performe any *Adoration* to them in relation to

Zanch. de vi-  
tutib. externi  
cultus 1 pag.  
497. Edit. 1613

Christ himselfe in our kneeling. Heare Zanchius. Non in-  
ept ex hoc Apostoli loco. (1 Cor. 11. 27.) colligi potest Sa-  
cramenta externis etiam honoris & reuerentia signis esse afficien-  
da, non propter ipsa, sed propter illorum institutorem Christum.  
Nam etiam dominus in lege cum vetuit adorari imagines ab ho-  
minibus fabricata, a contrario docuit, suas imagines Sacramenta  
nimirum rerum celestium symbola non sine aliqua reuerentia &  
honore esse participanda. Atque hoc observatum vidimus in ve-  
teri Ecclesia, tum Israelitica tum Christiana. It may not vnfit-  
ly bee collected from this place of the Apostle (1. Cor. 11.  
27.) that the Sacraments ought to bee honoured with euen  
external signes of honour and reuerence, not for themselves,  
but for their Institutor, Christ. For euen in the Law when  
the Lord forbad the adoring of Images of mens making, on  
the contrary hee taught that his Images, the Sacraments,  
being symbokes or signes of heavenly things, should be par-  
ticipated not without some reuerence and honour. And  
this wee see obserued in the ancient Church, as well Irac-  
litical as Christian.

Object. But God hath not appointed the Sacraments to bee  
Adored, (saith he) or himselfe to bee Adored before them?

Ans. Indeed the Sacraments consisting as well of Acti-  
ons ordained to bee done by vs; as the Blessing, Breaking,  
Receiuing, Eating and Drinking of the Bread, &c. as of the  
Elements which are sanctified, cannot bee said to be appoin-  
ted to bee Adored, vntlesse wee shall Adore our action of ea-  
ting the Bread, and drinking of the Cup of our Lord, which  
is so a part of the Sacrament, that without them it were no  
Sacrament to vs. That Christ hath not appointed vs to A-  
dore him in the receiuing of them, both Internally and Exter-  
nally, is an hereticall doctrine, though the expression [Exter-  
nall] bee not determined of him.

Object. But, Veneration of the Sacraments, saith *Albare  
Damasceum* wee allow; but not Adoration.

Ans. See now that all the strife shall bee about words,  
which haue (as I haue shewed) no formall difference of signi-  
fication, but onely by the designement of men in their use,  
nor in the particular, outward gestures; which, by di-  
uine



uine institution, shall difference the one from the other.

Object. But kneeling is onely lawfull in actions of Adoration, i.e. Divine?

Ans. This is not true, for it is confessed to bee lawfull in *Civill* vse. And I pray you, what action of Gods publicke seruice is there, which is not an Action of Adoration, how euer the expression thereof bee not in euerie action of his worship necessarily or conueniently one & the same. *Visibilis externaque veneratio & Adoratio ad omnes ferme actiones diuini cultus concurrat*, visible and externall veneration and Adoration concurre to almost all actions of diuine worship, saith Zanchinus. *Zanch de cultu Dei externo l. 1. Thef. 2. in fine p. 431. E. dist. 161b.*

Thus wee kneele while the ten Commandements are read, partly to expresse our respect of that Law giuen by the voice of God himselte on Mount *Sinai*, with great state and terror, a Law fit to cast vs downe and humble vs; partly, for the prayer then subjoyned to enery precept for Grace to obserue it, and pardon for our failings,

Object. *Geniculando excipere verba ex ore Lectoris aut Concionatoris prolata ratione sanctitatis*, esse idololatria, to receiue the word kneeling, as coming from the mouth of a Reader or Preacher in respect of holinesse were idolatry. *Alt. Damasc. pag. 797.*

Ans. This case commeth not home to that of receiving the Sacraments, which, in that Action, wee doe not looke at as creatures, but as *diuina symbola*, signifying and sealing the Couenant of Grace to vs. But yet the Opponent durst not say it is idolatrie to heare the word, kneeling; but, when it is done *ratione sanctitatis* in respect of holinesse, which must needs carry it to the person of the Preacher, and not vnto God. When *Moses* and *Aaron* brought the message to the Elders of *Israel*, *Exod. 4. 31.* they bowed their heads, no doubt before *Moses* and *Aaron*, and not at their backs, and worshipped, not the Messengers of God, for their holinesse, but God for sending by them that gracious Message. When wee shall professe to bow before, and to the holy mysteries, for respect of their holinesse, let vs be branded and not spared; till then it were fit that men spared to calumniate the Seruants and Churches of the liuing God. *Externa reuerentia est, vt post actionem sacram, (viz. of preaching) coram ministro verticem inclinantes deum adorent. Ex 4. 24 et 12 28. Neh 8. Apoc. 3. 9. Petrus. Theol. Edit. 1589. p. 88.*

## C A P. 33.

*The Conclusion consisting of some private occurrents, and requests of his Friend.*

**A**Nd thus Sir, to satisfie your desire, I haue too largely Answered to the objected Questions propounded in your letter; and almost within the time of three weekes which you limited. If you meet with needlesse repetitions, and find (as is like you may) many defaults, beare with mee. For I haue written this, as *Ierusalem* was builded, in a troublous time, yea verely in the most troublous time (all things considered) that euer yet came vpon mee, the very houre of darknesse and shadow of death.

In this time therefore I had cause to looke about mee, and to consider what I had now in hand, which I also did. And if in all this time wherein I haue beene soaked and laide to keepe in so much tribulation, I had found any wauering or doubtfulnessse in my mind about these matters, I haue written of, assure your selfe I should haue desisted. But standing fully perswaded as in the sight of the Lord, that I haue the truth with mee, and follow it. I did, as by starts and fits I could, proceed, knowing that the line of diuine light ought to sway our judgements, and not either the sun-shine of peace, or shadowes of the euening stretched out vpon vs. Yea and in truth I tooke this taske vpon me as a Medicine, to restraime (what I could) my troubled spirit from continually feeding vpon that very bitter herbe which had troubled it.

Now I haue two Requests vnto you, one for the *Church of God*; the other for *my selfe*.

For the *Church of God*, I beseech you by our Lord Iesus Christ, that if you thinke as I doe, that the Ceremonies in Question, howeuer they may seeme to vs *Inconuenient* in some respects; yet, are not *vnlawfull*, but such as men (not imprisoned with prejudice) may with good consciences obserue

His private letter contained 3 requests: but because the first of the three concerned only some private sad affaires of his own, & of some of his neere friends, that is here omitted, as not at all belonging to the matter here debated.



serue, as matters of externall Order, imposed on vs by lawfull authority. Then sir, doe your best endeuour to hold those that stand waivering vnto their colours. And doe not yet make so much way to any euill affected, or open enemies to our Religion, nor weaken our party against the common Aduersaries of our faith by disunion of themselves. Let not, for these things in which the kingdome of God standeth not, those things in which it doth stand, bee abandoned. Let no man build vpon his former perswasion, which can excuse no longer then till it bee better informed. Let no man walke after the Tradition of men, though good and learned. Nay let them consider that of graue and holy *Zanchy*, who writing one Epistle to *Queene Elizabeth* for Abatement of these Ceremonies, withall wrote another at the same time to that Reuerend and holy Bishop *Jewell* to perswade the Ministers not to leaue their functions for those things, if the *Queene* would not remoue them, or slacke the vrging of them. Tell them<sup>a</sup> how *Calvin*, though hee disliked the reducing of wafer-bread into *Genena* in the time of his exile, yet at his returne neuer liked to struggle for the change of it. Remember them of that praise which Master *Fox* gaue to that worthy Bishop and Martyr<sup>b</sup> *Hooper*, how for the publicke seruice of the Church he bare and suffered patiently the priuate contumely of his *Conformity*. And wish them to take heed that they regard not too much mans day; For he that shall indge vs, is God. As for your selfe, I hope there will bee no need to bid you looke vpon the wonderfull blessing of God vpon you and your Ministry, aboue many of vs, while you haue vsed these things with a good conscience. Sirre vp our brethren who haue some authority in the hearts of those godly people, who are unhappily transported to an vnutterable dislike of these things which they vnderstand not, and to file off that rough edge of their not so-much *opinions*, as *detestation*. And doe what you can to moue all such as need it, to consideration, whether it shall not bee better, and vpon their death-bed more cordiall, to beare (not being *vnlawfull*) the vse of these things, rather then to occasion the rending of the Church, the displeasure

*Epist. lib. p. 1*  
391.

*a Beza opusc.*  
*in vita Calu-*  
*ni ad Ann.*  
1538. p. 368.

*b Fox, Martyr.*  
p. 131.

of our Gouvernours, the stopping of our mouthes, the desolation (for ought wee know) of our flockes, the distresse of our families, and withall (which is not the least) the confirming of an error (by our if not *doctrine*, yet *example*) in the hearts of all those, who are, or shall bee led to condemne as vntolerable, that which God will justifie as *lawfull* in vs; and so doth, as I am fully perswaded, by his Word.

12. Touching *my selfe*, I haue these requests to you; that you would remit this tract vnto mee againe, without giuing any copy of it, that I may (which I now could not) reuise, and amend it. And let me haue your free judgement of it; and if you take mee to bee deuiued, set vp some cleere light before mee, and pray that mine eyes may bee opened. And I shall giue glory to God, who knoweth the vprightnesse of my heart in this matter.

For the rest, commend mee to my friends, more specially to my &c. Let mee yet, of the little patch of life remaining, haue some releefe of comfort in your loue continued. And aboue all, pray for mee that the Lord who chastiseth, would keepe me in his loue, burne out the drosse that is in mee, sanctifie mee wholly to himselfe, and the seruice of his Church, and keepe mee (as I hope hee will) fast knit vnto himselfe in Christ, and when the time commeth; yea, and till then, vouchsafe to honour his owne name in my life and death. *Farewell.*

**F I N I S.**



vin, perswaded others, not to struggle about it, nor ever did thinke fit himsele to *contend shewbouts*, after hee was recalled to Geneva, however he liked it not so well, saith Beza. Of whose wilddome, if you could learne to doe the like, this Controversie were ended. Where marke, that the judgement of that Church of Geneva, which hath continued the vse of *Wasser-Bread* now about 80. yeares, crosseth your opinion touching *abused Ceremonies*.

5. You also doe abuse the Defendant and your Reader, in talking of a *long leape* as you doe: For the Defendant objecting your *Confessions*, as well as your *Practise*, as *Contradictorie to your Conclusions*, gives this as an Instance of your *Confessions*, and not of your *Practise*; which either you did see, or might have seen, if you had not wrought your selfe out of your geares, by your vnruely lightnesse, and eagerneesse after squibs and scornes.

You have now a true Answer to your Questions, and for ought I see, neither doe, nor can deliver your owne *Confessions* and *Practises* from *Contradiction to your Conclusions*. Of which let the Reader judge.

## A Postscript to the Reader.

**T**Hou hast, in this my Reioynder, so much as I had written about foure yeares sithence, and <sup>more</sup>; except some few *Additionalls* lately made by mine owne hand, or appointment. For though I did at the first intend (as is in the Preface affirmed) an Answer to the whole Reply made to Bishop MORTONS Generall Defence, &c. Yet had the earnest dissuasion of some prevailed so farre with me, as to suspend for a long time my purposes both of proceeding in the rest, and of publishing what I had done.

But when a strait charge was layde upon me by Supream Authoritie, forthwith to deliver my Papers on that Subiect to my Reverend Diocesan, Obedience would not suffer mee to  
detaine

detayne them untill I might adde the Remaineder, for which I had no command or direction.

I have therefore by advice of some grave and Godly Persons, onely added as a Supplement, a little Treatise concerning the same Ceremonies; wherein (beside many things brought closer together, which are in the Rejoynder dispersed,) some other Objections are solved; and, the poynt of Kneeling in receiving of the Holy Communion, more fully debated.

The Replyer shall finde (I hope) no great cause of asking more worke; and as little of insulting, as if those two following Arguments were more impregnable, than the foure already encountred. For, (beside that he may obserue a sure foundation of Answer to them, laid occasionally, in the discussing of the; and, in that little Tract annexed to this Rejoynder:) I would haue him and all men to know, that the Argument from scandall and appearance of evill<sup>a</sup>, which is the one, and that of Infringing Christian libertie<sup>b</sup>, which is the other of the two remaining Arguments, are answerable in few words: viz. that in matters not intrinsically evill, we must not redeme the scandall of some, by giving greater scandall to others, and more; or, in putting off necessary duties: nor must we doe evill, to shunne the appearance of it<sup>c</sup>.

As for Christian libertie, in things indifferent, it is not infringed by restraining the exercise or vse, but the judgement and conscience<sup>d</sup> thereof. Otherwise no State, Church, or Governour shall haue any power left them to command, or forbid the vse of any thing indifferent, but they shall trench upon Christian libertie; then which, nothing can bee said more unfound; nor many things, more perilous.

<sup>a</sup> Cap 5.

<sup>b</sup> Cap. 6.

<sup>c</sup> Nihil boni aut liciti est o-mittendum pro-pter scandalum acceptum homi-num Pha isaico ingenio prædi-ctorum. Dr.

Ames Cas.

Conscil. li. 5.

ca. 11. thes.

12.

<sup>d</sup> Libertatem conscientiarum non impediri agnoscimus,

quia non ipsa, sed tantum opus externum ligatur cum rerum mediarum usus coercetur per legem aliquam politicam vel constitutionem Ecclesiasticam. Profess. Leidenfes. Synopsi Pu-  
nigr. Theolog. Disput. 35. Thef. 39.

FINIS.



DISPUTATIO INAUGURALIS

# CHOLERA VERA

*Quam*

SOLO DEO IUVANTE,

Ex auctoritate & decreto D. Magnifici Rectoris RUDOLPHI  
SNELLII, nec non reverendi Senatus Academici  
amplissimæq; facultatis Medicæ consensu,

*Pro Gradu Doctoratus in Medicina obtinendo*  
discutiendâ proponit

IOANNES BURGESSVS Anglo-Britannus.

*Ad diem 27. Augusti, Anno c17. 17. C. XI..*



*Lugduni Batavorum,*

Excudebat THOMAS BASSON, 1611.